

ONE HUNDRED FORTY-FOURTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1974

WITH REPORT OF DISCOURSES

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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-FOURTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
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THE ONE HUNDRED FORTY-FOURTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 5, 1974, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. on Friday, Saturday and Sunday, April 5, 6, and 7. The General Priesthood Meeting was held in the Tabernacle on Saturday, April 6, at 7 o'clock p.m.

President Spencer W. Kimball presided at, and conducted all sessions of the conference. All General Authorities of the Church were present at the opening session, with the exception of Elder Milton R. Hunter of the First Council of Seventy, who was convalescing in the hospital.

President Harold B. Lee, the eleventh president of the Church, having passed away on Wednesday, December 26, 1973, the session on Saturday morning, April 6, at 10 o'clock was a solemn assembly at which the First Presidency of the Church was reorganized, with Spencer Woolley Kimball being sustained as president, Nathan Eldon Tanner as first counselor, and Marion George Romney as second counselor.

Also at the solemn assembly, Elder Ezra Taft Benson was sustained as president of the Council of the Twelve Apostles. Elder L. Tom Perry was sustained as a member of the Council of the Twelve, and Elders J. Thomas Fyans and Neal A. Maxwell were sustained as Assistants to the Council of the Twelve.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio

stations, coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio in countries of Central and South America, Mexico, and Australia. Over ninety radio stations broadcast translations of the Sunday sessions in Spanish and Portuguese to major cities of Mexico, Central and South America to a wide Latin American audience. Special transmission of the Sunday morning session was carried by oceanic cable to Europe and received by members assembled in 105 chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium. Through special arrangements of the Armed Forces Radio and Television Network the Friday morning session was televised to bases of the Armed Forces throughout the Pacific.

Rebroadcasts of all sessions of the conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, beginning at midnight on Friday, Saturday and Sunday, April 5, 6 and 7, to many parts of the United States, Canada and the world.

The General Priesthood Meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to over 190,000 men of the priesthood assembled in approximately 875 buildings throughout the United States and Canada, and via closed-circuit television to ten buildings in Salt Lake City and on the campus at the Brigham Young University.

This report of the conference also includes the addresses given by the First Presidency at the Welfare Services meeting held on Saturday morning at 7 o'clock, and also the continuity of the

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Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday from 9:30 to 10:00 a.m. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney.

The Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Joseph Anderson, David B. Haight,

William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, James E. Faust, J. Thomas Fyans, and Neal A. Maxwell.

The First Council of Seventy: S. Dilworth Young *, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn, and Rex D. Pinegar.

The Presiding Bishopric: Victor L. Brown, H. Burke Peterson, and Vaughn J. Featherstone.

Other Authorities Present

Other authorities of the Church in attendance at the conference included the presidents of temples, regional representatives, mission representatives, presidents of stakes and their counselors, patriarchs, bishoprics of wards, and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Many auxiliary officers, general, stake and ward, from all parts of the Church were also in attendance.

*Elder Milton R. Hunter of the First Council of Seventy was excused because of illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday, April 5, 1974, at 10 o'clock a.m. with President Spencer W. Kimball presiding and conducting.

The choral music for this session was provided by the Salt Lake Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

Before the opening of the meeting the Tabernacle Choir sang the number, "The Heavens Resound."

President Kimball made the following remarks at the opening of the conference:

President Spencer W. Kimball

We are convened in this the opening session of the 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Tabernacle Choir has just sung from the glorious music of Beethoven, "The Heavens Resound." We excuse this morning Brother Isaac M. Stewart, president of the choir, because of illness.

We cordially welcome all who have assembled here this morning in this historic Tabernacle on Temple Square, and in the Assembly Hall and the Salt Palace. We acknowledge the presence of special guests, educational and civic leaders, and the thousands of members of the Church from far and near who are gathered here for this conference.

May we express our deep sympathy to all those who have lost loved ones in the disastrous storms of the past week.

Seated on the stand are all the General Authorities of the Church

except Elder Milton R. Hunter of the First Council of Seventy, who is convalescing in the hospital. We extend our love and a special blessing to Elder Hunter.

In attendance also are regional representatives, mission representatives, stake and temple presidencies, patriarchs, bishoprics, and other general and local officers of the Church.

To the thousands of members and friends of the Church who are tuned in to these proceedings by radio and television throughout many areas of the world, we especially extend our warmest greetings.

We note with sadness the death of President Harold B. Lee, the eleventh president of the Church, who died unexpectedly on Wednesday, December 26, 1973 in his seventy-fifth year, after having served as an apostle of the Lord Jesus Christ for a period of over thirty-two years. We pay our honor and respect to this great deceased leader whose ministry blessed the lives of millions.

With Richard Condie conducting and Alexander Schreiner at the organ, we will now be pleased to hear the Tabernacle Choir sing, "Thanks Be to God."

Following the singing, the invocation will be offered by Elder James E. Faust, Assistant to the Twelve Apostles.

The number, "Thanks Be to God," was rendered by the Tabernacle Choir.

Elder James E. Faust, Assistant to the Twelve, offered the opening prayer.

After the invocation, the Tabernacle Choir sang the hymn, "How Great the Wisdom and the Love."

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President Spencer W. Kimball

My brothers and sisters and friends,
another April has come, and with it
the birthdate of the Church, organized
on the birthday of our Lord and Savior
Jesus Christ, which we have celebrated
on the sixth of April. This weekend, we
conduct the 144th Annual Conference
of The Church of Jesus Christ of Latter-day
Saints.

President Harold B. Lee

The last three conferences we had
as our leader President Harold B. Lee,
whom we miss greatly today. He was a
man of many talents, of great strength
and courage, and with an obsession to
follow the instructions of the Lord.

Since December 26, we have been
lonely without him. He was as a high
peak in a mighty range of impregnable
mountains. He has become an important
part of eternity.

Sister Jo M. Shaw has written
lines in memory of him, and may I quote
those words as I express humbly, but
sincerely, our love and affection for
President Harold B. Lee. We are grate-
ful to have Sister Lee with us today.

In Memory of a Prophet of God
President Harold B. Lee

A prophet died, and at his grave
Stood mourning Saints of God.
We wept, and heaven wept; her tears
Splashed on the winter sod.

Some lived and died and never knew
The value of his word
Because they never knew he was
A prophet of the Lord.

Some found his comfort, far away
And never saw his face,
Nor touched his hand, nor heard his
voice;
Still, knew his gentle grace.

Some lived near the prophet's heart
And knelt with him in prayer;

Acquainted with a noble man,
They knew his kind watch-care.

I bless his name because I knew!
And know! And shall remember
The day I wept, and heaven wept,
One sad day in December.

We would not have had it thus,
but now the only thing for us to do is
press forward firmly.

Consolidation of efforts

In the press conferences an ever-
recurring question has been asked us:
"Mr. President, what are you going to
do now that you have the leadership
of the Church in your hands?"

My answer has been that for the
past 30 years, as a member of the Council
of the Twelve Apostles, I have had a
little to do with the making of policies
and the formation of the present exten-
sive, full, and comprehensive pro-
gram. I anticipate no major changes
in the immediate future, but do hope to
give increased emphasis to some of the
programs already established. This is a
day of consolidating our efforts, and
firming up our programs, and reaffirming
our policies.

We recognize our greatest problem
is our rapid growth. Our increase in
numbers is phenomenal, for the popu-
lation has doubled in these past few
years. Thirty years ago we counted our
members in hundreds of thousands, and
today over three million. There were
146 stakes in 1943 when I first visited
stakes, and today there are some 635
stakes. There were 38 missions in 1943;
today there are 107. In 1943 there were
no stakes overseas, and now 70. This
unprecedented growth pleases us, but
challenges us tremendously. We are
interested in numbers only incidentally.
We are obsessed first to see that all men
obtain eternal life.

The monumental challenge in 1974, then, is to provide trained leadership for the fast-multiplying units of members and to help that membership to keep clean from that world in which they must live. May we then reaffirm some vital matters which concern us.

Civil obligations

One is our civil obligations. We are approaching election time, when we must choose again those persons who will represent us in positions of responsibility in our civil government—federal, state, and local.

Early in this dispensation the Lord made clear the position his restored church should take with respect to civil government. In the revelation he gave to the Prophet Joseph Smith, he said: "And now, verily I say unto you concerning the . . . law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, [that it] belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you . . . in befriending that law which is the constitutional law of the land." (D&C 98:4-6.)

In harmony with this statement, the Church later adopted as one of its Articles of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (12th Article of Faith.)

Governments and laws

In 1835 at a general assembly the Church adopted by unanimous vote a "Declaration of Belief regarding Governments and Laws in general," in which it said:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice

of the people if a republic, or the will of the sovereign." (D&C 134:3.)

In 1903 President Joseph F. Smith said, "The Church [as such] does not engage in politics; its members belong to the political parties at their own pleasure. . . ." ("The Probable Cause," *Improvement Era*, June 1903, p. 626.)

And in the October conference in 1951, the First Presidency said:

"A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations . . . any man who makes representation to the contrary does so without authority and justification in fact." (President Stephen L. Richards, *Conference Report*, October 1951, pp. 114-15.)

Now these statements we reaffirm as setting forth the position of the Church today concerning civil government and politics.

Furthermore, in order to implement our divine charge to seek for such "civil officers . . . as will administer the law in equity and justice," we urge Church members to attend the mass meetings of their respective political parties and there exercise their influence.

Every Latter-day Saint should sustain, honor, and obey the constitutional law of the land in which he lives.

Pattern of life

Along with our unprecedented growth, our next problem is definitely the world—not the high ranges and the wide valleys and the hot deserts and the deep oceans, but the pattern of life to which too many of our people gear their lives.

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"Love not the world, neither the things that are in the world," said John. "If any man love the world, the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15-16.)

The encroachment of the world into our lives is threatening! How hard it seems for many of us to live *in* the world and yet not *of* the world.

Through Isaiah the word of the Lord comes:

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11.)

When Satan took the Lord into an exceeding high mountain, he promised, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:9.)

"These things" were the dens of vice and areas of sin and physical gratification and lustful temptations.

Long ago the Lord made his plans with great precision and announced them, saying, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

His further words: "... that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." (Moses 6:59.)

Works of the flesh

Now the works of the flesh are many, as given by Paul: "... Perilous times shall come [They are upon us!] For men shall be lovers of their own selves, ... Without natural affection ... incontinent ... " (2 Tim. 3:1-3), "... [with] vile affections: for even their women did change the natural

use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ... inventors of evil things. ... " (Rom. 1:26, 27, 30), thieves, drunkards, extortioners.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.)

These are some of the ugly acts and activities that we call the world.

Just before the crucifixion, the Lord pleaded, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15.)

This is the prayer we continually utter, and our major effort is to see that the members of the Church are sanctified through their righteousness.

These ugly transgressions Paul called "doctrines of devils," and their authors "seducing spirits." (See 1 Tim. 4:1.) These distortions of the normal life have not changed in this century, except possibly to grow more vile and permissive and vulgar and degenerate.

"Submit yourselves ... to God"

And we plead with our people everywhere, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7.)

Our sermon is one of reaffirmation and reassurance. We urge our people to "stand in holy places." (D&C 45:32.)

What we are saying today is not new doctrine, but as old as the day of creation.

There may be some who have a general feeling of uneasiness because of world conditions and lengthening shadows of evil, but the Lord said, "... if ye are prepared ye shall not fear" (D&C 38:30), and again, "Peace I leave with you. ... Let not your heart be troubled, neither let it be afraid." (John 14:27.)

You have come here seeking guid-

ance. It is the purpose of your leaders to give that direction. As the brethren speak, you will feel the inspiration of our Lord. The gospel gives purpose in our lives. It is the way to happiness.

Sister Eliza R. Snow wrote of our Lord:

"He marked the path and led the way,
And every point defines
To light and life and endless day
Where God's full presence shines."
LDS Hymns, no. 68.

The lighted way

Now the family is basic. We are children of our Heavenly Father, and as he loves us, so our souls are bound up in our posterity. All the morals are woven into the warp and woof of the gospel of Christ.

The lighted way, then, brings us to normal, clean courting of young men and women, coming eventually to a virtuous union at an altar where a fully authorized servant of God seals the union for eternity. The Hebrew saints were properly taught, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.)

And to those who might decry marriage or postpone it or forbid it Paul spoke, condemning them. It is generally selfishness, cold and self-centered, which leads people to shun marriage responsibility. There are many who talk and write against marriage. Even some of our own delay marriage and argue against it. To all who are deceived by these "doctrines of devils," we urge the return to normalcy. We call upon all people to accept normal marriage as a basis for true happiness. The Lord did not give sex to man for a plaything. Basically marriage presupposes a family. The psalmist said:

Children an heritage

"Lo, children are an heritage of

the Lord: and the fruit of the womb is his reward.

"Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.)

Certainly anyone who purposely denies himself or herself honorable parenthood is to be pitied, for the great joy of parenthood is fundamental in the normal, full life, and we remember the command of God in the beginning, ". . . Be fruitful, and multiply, and replenish the earth, and subdue it. . . ." (Gen. 1:28.)

Then the recorder writes: "And God saw every thing that he had made, and, behold, it was very good. . . ." (Gen. 1:31.)

In our dispensation comes the doctrine: ". . . for [virgins] are given unto [man] to multiply and replenish the earth, according to [God's] commandment, . . . and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified." (D&C 132:63.)

Leadership in the home

We decry the prevalence of broken homes. Every man should love his wife and cherish and protect her all the days of their lives and she should love, honor, and appreciate her husband; and we hear the historian Moses quoting his Lord: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.)

Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church. . . .

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cher-

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isheth it, even as the Lord the church." (Eph. 5:22, 23, 25, 28-29.)

This is often misunderstood, both by husbands and by wives. Consider it well, and do not contend nor argue with your Heavenly Father. When a man gives leadership in his home as Christ gives leadership in his church, little else can be desired.

Most divorces unwarranted

Analyze the divorces of which you know, and you will find so often selfishness is in them.

Most divorces are unwarranted and come of weakness and selfishness and often result in great unhappiness for the divorced persons and also almost irreparable damage and frustration to the unfavored children, who are torn and disturbed.

Certainly, selfishness is near its greatest peak when innocent children must suffer for the sins of their parents. Almost like a broken record come from divorcees that it is better to have them grow up in a single-parent home than a fighting home. The answer to that specious argument is: there need be no battling parents in fighting homes.

Someone checked a long list of divorces and found that almost all of them came about through selfishness, where people were determined to *get* as much as they could and *give* as little as possible. It was found in this survey that about 90 percent gave as the reason for the breakup immorality on the part of one or both of the participants.

Immorality is totally selfish. Can you think of a single unselfish element in that sin? Accordingly, if two good people will discard selfishness, generally they can be compatible.

Growing evil of abortion

Again, abortion is a growing evil that we speak against. Certainly the terrible sin of premeditated abortion would be hard to justify. It is almost

inconceivable that an abortion would ever be committed to save face or embarrassment, to save trouble or inconvenience, or to escape responsibility. How could one submit to such an operation or be party in any way by financing or encouraging? If special rare cases could be justified, certainly they would be rare indeed. We place it high on the list of sins against which we strongly warn the people.

"Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightful evidence of permissiveness leading to sexual immorality." (*Priesthood Bulletin*, February 1973, p. 1.)

Drug addiction

As to drugs ". . . the Church has consistently opposed the improper and harmful use of drugs or similar substances under circumstances which would result in addiction, physical or mental impairment or in lowering moral standards." We reaffirm this positive statement.

Improper use of body

Then in the area of one of Satan's most destructive evils, we strongly warn all our people from childhood to old age to beware of the chains of bondage, suffering, and remorse which come from improper use of the body.

The human body is the sacred home of the spirit child of God, and unwarranted tampering with or defilement of this sacred tabernacle can bring only remorse and regret. We urge: stay clean, uncontaminated, undefiled.

Jude says: ". . . There should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 18.)

We urge, with Peter, ". . . Abstain from fleshly lusts, which war against the soul." (1 Pet. 2:11.) No indecent exposure or pornography or other aberrations to defile the mind and spirit. No

fondling of bodies, one's own or that of others, and no sex between persons except in proper marriage relationships. This is positively prohibited by our Creator in all places, at all times, and we reaffirm it. Even in marriage there can be some excesses and distortions. No amount of rationalization to the contrary can satisfy a disappointed Father in heaven. In this connection, we quote a paragraph from a popular evangelist, Billy Graham:

"... The Bible celebrates sex and its proper use, presenting it as God-created, God-ordained, God-blessed. It makes plain that God himself implanted the physical magnetism between the sexes for two reasons: for the propagation of the human race, and for the expression of that kind of love between man and wife that makes for true oneness. His command to the first man and woman to be 'one flesh' was as important as his command to 'be fruitful and multiply.'

"The Bible makes plain that evil, when related to sex means not the use of something inherently corrupt but the *misuse* of something pure and good. It teaches clearly that sex can be a wonderful servant but a terrible master: that it can be a creative force more powerful than any other in the fostering of a love, companionship, happiness or can be the most destructive of all of life's forces." (Billy Graham, "What the Bible Says About Sex," *Reader's Digest* May 1970, p. 118.)

We reaffirm again our strong, unalterable stand against unchastity in all of its many manifestations.

Sacred role of mothers

Now our mothers have a sacred role. The following is a partial quote from the First Presidency of the Church. We reaffirm it strongly:

"Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord's plans, a consecration of devotion to the uprearing and fostering,

the nurturing in body, mind, and spirit, of those who kept their first estate and who come to this earth for their second estate 'to see if they will do all things whatsoever the Lord their God shall command them.' (Abr. 3:25.) To lead them to keep their second estate is the work of motherhood, and 'they who keep their second estate shall have glory added upon their heads for ever and ever.'

"This divine service of motherhood can be rendered only by mothers. It may not be passed to others. Nurses cannot do it; public nurseries cannot do it; hired help cannot do it—only mother, aided as much as may be by the loving hands of father, brothers, and sisters, can give the full needed measure of watchful care.

"The mother who entrusts her child to the care of others, that she may do non-motherly work, whether for gold, for fame, or for civic service should remember that 'a child left to himself bringeth his mother to shame.' (Prov. 29:15.) In our day the Lord has said that unless parents teach their children the doctrines of the Church 'the sin be upon the heads of the parents.' (D&C 68:25.)

"Motherhood is near to Divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say, God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed." ("Message of the First Presidency," *Deseret News Weekly Church Edition*, October 1942, p. 5.)

Our program

This, then, is our program: to re-

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affirm and boldly carry forward the work of God in cleanliness, uprightness, and to take that gospel of truth to that world that needs so much that godly life.

Eternal life is our goal. It can be reached only by following the path our Lord has marked out for us.

I know this is true and right. I love our Heavenly Father and I love his Son, and I am proud to be even a weak vessel to push forward their great eternal work. I testify to all this humbly, sincerely, in the name of Jesus Christ. Amen.

Following President Kimball's address, the Tabernacle Choir without announcement sang the following two

numbers: "Father in Heaven," and "I Need Thee Every Hour."

President Spencer W. Kimball

The Tabernacle Choir has just sung "Father in Heaven" by Friedrich Fleming, followed by Robert Lowry's worshipful, "I Need Thee Every Hour."

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in this, the first session of the 144th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder Joseph Anderson, Assistant to the Council of the Twelve Apostles.

Elder Joseph Anderson

Assistant to the Council of the Twelve

As we listened to the remarks of President Kimball, there came into my mind the words of the hymn Latter-day Saints love to sing:

"We thank thee, O God, for a prophet
To guide us in these latter days.
We thank thee for sending the gospel
To lighten our minds with its rays."

LDS Hymns, no. 196.

Spiritual assets

It would seem of the utmost importance that thinking people everywhere should conscientiously reflect upon their spiritual assets. Man is a dual being, spiritual and physical. Whether it be an individual or a nation, he or it cannot achieve permanent success or happiness without spirituality. Paul said: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

There is a constant battle between

the things of the flesh and the things of God—the desire for peace and the attractions of the flesh. It is also a well-known fact that in times of prosperity man is often tempted to forget God, but in days of trial and sorrow he prays unto the Lord that his countenance may smile upon him and that the Lord will remember him in the days of his affliction. This pertains to peoples as well as individuals.

A return to faith in God

The world needs today a return to the outmoded standards of character. We need to return to a faith in God and a determination to serve him.

The following excerpt from a statement in the *Evening and Morning Star* of July 1832 is as pertinent today as it was at the time it was first published:

"The old world was destroyed for rejecting the revelations of God given

to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, would be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves." (*Documentary History of the Church*, vol. 1, pp. 277-78.)

We are living in an important time in the history of mankind and in the history of the Church. People are confused. There was a time when they were willing to accept the word of their ministers and religious advisers, but that time is changing. Regretfully, some ministers of religion are as confused as are the members of their flocks, and, among other mistaken ideas, have come out against the Ten Commandments, declaring that they are out of date and irrelevant to modern society.

Law to be fulfilled

As recorded by Matthew, the Lord said to the people at that time:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:18-19.)

In our own modern scriptures, we read:

"And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"Thou shalt not steal; and he that stealeth and will not repent shall be cast out." (D&C 42:18, 20.)

And again:

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6.)

Time of unrest

We are living in a time of unrest, or fear, in many respects. Men with money are in doubt as to how they should invest it so that it may be safe. Parents of children are concerned as to where their children are and what they are thinking and doing. Men and women of religious faith are seeking a church, a doctrine that will satisfy their longing and their desire to find a religion that will satisfy their yearning.

"But as the days of Noe were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be . . .

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:37-39, 44.)

Peace through obedience

We cannot expect permanent peace, nor will it come until such time as the hearts of men are turned to peace, and men will not have peace in their hearts until they no longer permit selfishness to be their ruling power. Until men recognize God as the ruler of the universe and his Son Jesus Christ to be the Savior and Redeemer of the world, Satan will reign in the hearts of men. Man must love God and his neighbor as himself. Man the world o'er must recognize that we are all the children of God, truly brothers and sisters, before peace

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in the true sense will prevail upon the earth.

The following is an excerpt from President McKay's remarks at the Christmas program in the Church Office Building, December 22, 1961:

"Jesus taught that God-like character is not a thing of favor or chance, it is a natural result of continued effort and right thinking, the effect of long cherished association with God-like thoughts. . . . That man is not at peace who is untrue to the whisperings of Christ and the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness in any way, either in dealing with himself or indulging his passions, his appetites, yielding in any way to the temptations of the flesh, or whether he is untrue to a trust imposed upon him, transgressing the law of righteousness in dealing with his fellowmen. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us portray among men. Peace is to the individual that he may be at peace with his God, perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he can never escape. . . . Life is a struggle, really a struggle to gain mastery over these tendencies, the animal part of our being."

No one can have complete peace in his heart who shuts out of his heart and soul, by harboring immoral thoughts or indulging in improper conduct, those thoughts and actions that pertain to a godlike life. By neglecting to give heed to the will of God as revealed through the prophets of the Lord, by succumbing to the wiles of the adversary and indulging in unrighteous behavior, by yielding to evil passions, and destructive appetites, by failure to give heed to the revealed will of the Lord, one cannot enjoy the peace of which the Lord spoke when he said: "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

Lord's will in our time

The commandments which have been given by the Lord to his prophets in this dispensation pertain to eternal truth and set forth the mind and will of the Lord to his people in this day and age, which is the dispensation of the fulness of times, preparing a people to be worthy to meet the Lord when he shall come again in power and in glory. There are those who would desire to destroy this great nation and its liberties for which our forefathers struggled and fought and bled, and there are also those whose great ambition is to cast reflection and doubt upon the revelations and teachings of the Church. They seriously question God's revealed word and seem to have no desire for or interest in matters pertaining to the Spirit, which are of an eternal nature.

The Lord has revealed to us in our time a life-shaping purpose in the restored gospel of Jesus Christ. It is given to us to bless mankind. It is our responsibility to carry its message, the message of salvation and exaltation, the message of freedom and happiness, to all mankind, that none may be left without excuse. He that is warned must warn his neighbor. While it is only natural and proper that we should desire and seek those things of a temporal nature that tend to make mortal life wholesome and pleasurable, it is of the utmost importance that we keep in mind the great purpose of life, which is to prepare us for eternal life—the salvation and exaltation of the souls of God's children.

Like ancient Israel, modern Israel is a peculiar people in that we believe and know that we have constant revelation from God, revealing to us those things that are of eternal value, those things which pertain to the salvation of our own souls. There is no greater service in which we can be engaged than that of helping our fellowmen and ourselves to attain the glorious salvation which is dependent upon obedience to the principles of righteousness which he has revealed.

Building of Hoover Dam

Many years ago with President Heber J. Grant and others it was my privilege to witness work that was being carried forward in the construction of the Hoover Dam near Las Vegas, Nevada. Some of those present at that time, including President Grant, went to the top of the dam on a makeshift elevator as far as it was completed at that time, and they then climbed a ladder still higher where the concrete was being poured. This concrete, which consisted of boulders and rocks, was held together by cement. Without the cement, which held the rocks together, the dam could not have been made effective in holding back that great stream of water. There would be just a pile or mass of boulders which would have been washed away when the flood waters came against it. But with the cement, a dam curving between the deep sides of the canyon was built in accordance with mathematical principles, one that now holds back the water and brings it into control and provides water for the thirsty land and makes possible, through the great turbines that were built, the creation of electricity to bring light and blessing to peoples far and wide.

Spiritual cement

Our lives consist of this act and that act, this experience and that, one accomplishment after another. But if we are to accomplish the great purpose of our earth life, we must have power to resist the forces of the evil one; we must overcome the weaknesses of the flesh; we must distinguish between the physical desires and the spiritual strength, which latter provides the cement that makes possible the accomplishment of life's purposes and goal.

And what is that life-giving purpose, that goal toward which we should all be striving? It is the gospel of Jesus Christ as restored to man in this great dispensation. It is, of course, necessary

that we have the physical necessities of life. It is natural that we should want the things that make life, physical life, desirable and pleasurable. But if in obtaining such things we neglect those things that are of eternal worth, the spiritual part of life, then we have mistaken the chaff for the wheat of life. We have failed to recognize the eternal purpose of our existence. We have neglected the cement which is necessary if we are to build a life that will make our calling and election sure—yes, eternal life in the presence of our Heavenly Father.

Again may I say it is of the utmost importance that people everywhere reflect upon their spiritual assets and spiritual strength, thus preparing themselves for eternal life in the kingdom of our Heavenly Father. That we may do this I humbly pray in the name of Jesus Christ. Amen.

Following Elder Anderson's address, without announcement, the Tabernacle Choir sang "He Who Would Valiant Be."

President Spencer W. Kimball

Elder Joseph Anderson, Assistant to the Council of the Twelve Apostles, has just spoken to us. He was followed by the Tabernacle Choir singing "He Who Would Valiant Be."

The choir and congregation will now join in singing, "How Firm a Foundation."

Following the singing, Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, will speak to us.

The hymn, "How Firm a Foundation," was sung by the congregation and choir.

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President Kimball

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah

in the first session of the 144th Annual Conference of the Church.

Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, will now address us.

Following Elder Vandenberg, we will hear from Elder Paul H. Dunn of the First Council of Seventy.

Elder John H. Vandenberg

Assistant to the Council of the Twelve

Visiting with some of the members of the Church at the Munich conference last summer, a young lady, a recent convert, queried: "Since we are members of The Church of Jesus Christ of Latter-day Saints, why do we refer to ourselves as Mormons?"

Joseph Fielding Smith, in responding to a similar question, said: "The Nephites believed in Christ; they wrote and prophesied of him and his mission, and while there is no opprobrium that can justly be attached to one who believes in the Book of Mormon, there is no valid reason why Latter-day Saints should speak of themselves as 'Mormons' or of the Church as the 'Mormon Church.' . . . The mission of [the Church is] persuading people to believe in Christ, the Son of God, and of becoming members of His Church—the [true] church of Jesus Christ [of Latter-day Saints]." (Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Co., 1971, vol. 4, pp. 174-75.)

The name "Mormon"

A flashback in my mind recalled to my memory an incident when two business acquaintances entered my office and greeted me with, "You're a Mormon; tell us, where does the word *Mormon* come from and what is its meaning?" My response was, "The

word *Mormon* was the name of an ancient prophet of God. He lived on the American continent a few hundred years after the advent of Christ. He had at his disposal a continuous religious and historical record of the people who had migrated to, and lived for hundreds of years on, the American continents. Mormon made an abridgment of these records, which contained the fullness of the gospel of Jesus Christ. The record was engraved on gold plates and deposited in a hill known as Cumorah, located in what we now know to be the state of New York. In this latter day, under divine direction, Joseph Smith obtained the plates and translated them by the power of God. This abridgment was titled the Book of Mormon. The meaning of the word, as given by Joseph Smith, is 'more good.'" (See *Teachings of the Prophet Joseph Smith*, p. 300.) The gentlemen seemed interested, thanked me, and departed without further comment.

In retrospect I have recalled this experience and pondered over the words *more good*, which undoubtedly mean "an extension of the good." Joseph Smith, in commenting on the subject, referred to the Bible as being "good." As to the Book of Mormon, he stated: "It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the

everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures. . . ." (*Documentary History of the Church*, vol. 1, pp. 131-32.)

True doctrine lost

Religious history confirms through the Bible that the very basic truths—(1) the nature of the Godhead and (2) revelation through the prophets—which are essential to the salvation of mankind, were available to the religious leaders through the centuries before and after the advent of the Savior. Yet because of transgressions there was a turning away from these truths, and there was a fulfillment of the prediction of the apostle Paul, who said: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. 2:1-3.)

President Joseph Fielding Smith summed up well what had happened as he said: "It should be remembered that the entire Christian world in 1820 had lost the true doctrine concerning God. The simple truth which was understood so clearly by the apostles and saints of old had been lost in the mysteries of an apostate world. All the ancient prophets, and the apostles of Jesus Christ had a clear understanding that the Father and the Son were separate personages, as our scriptures so clearly teach. Through apostasy this knowledge was lost, and in the year 325 A.D., a strange doctrine was introduced and soon spread throughout the Christian world. This doctrine confounded the persons of the Godhead, and distorted the true doctrine of God." (Joseph Fielding

Smith, *Answers to Gospel Questions*, vol. 3, p. 117.)

There is no question that Jesus taught the very nature of God the Father, God the Son, and God the Holy Ghost—three personages of form and substance, individual and distinct. He taught that the true knowledge of the Godhead was essential to eternal life. He included in a prayer to his Father in heaven: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Other references in the scriptures substantiate the individuality of the Holy Ghost. (See Matt. 3:15.)

Yet in the light of this truth there was a "strange doctrine" introduced of man-made creeds. Says one: "There is but one God, the Creator of heaven and earth, the supreme, incorporeal, uncreated being, who exists of himself and is infinite in all his attributes. . . ." Says another: "There is one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness." Yet another says: "God is as he reveals himself. He is creative reality . . . He is expressive act . . . He is responsive power . . . He is one God experienced in a trinitarian fashion." (Alvin R. Dyer, *The Meaning of Truth*, Deseret Book Co., 1961, p. 50.)

Nature of Godhead

These are but a few examples of the extent of the departure from the true teachings of the scriptures. Now the Book of Mormon gives us an extension and reaffirmation of the true corporeal nature of a member of the Godhead. Jesus speaks to the brother of Jared, saying: "... therefore I show myself unto you. . . .

"... Behold, I am Jesus Christ . . .

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? . . .

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"Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:13-16.)

Two thousand years later, this same Jesus came to earth in the same form and said: ". . . he that hath seen me hath seen the Father. . . ." (John 14:9.)

This corporeal individuality was substantiated by the Prophet Joseph Smith, who had the revealing experience of seeing the Father and the Son in corporeal form and conversing with them. He specifically states: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Founded upon revelation

Another basic scriptural truth is that Jesus taught that his church was founded upon the rock of revelation (see Matt. 16:16-18), in harmony with the words of the prophet Amos, who declared: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

There seems to be astonishment among mankind generally that God would speak again in this latter day. "The heavens are closed," they declare. It was a dark day when the religious leaders declared that revelation had ceased and when they presumed that mankind could negotiate his way by his own wisdom, leaning on the arm of flesh. But "The world by wisdom know not God," so the world by speculation are destitute of revelation. . . ." (DHC, vol. 5, p. 400.) It was a glorious day when the doctrine of revelation was again restored to mankind in this latter day.

Again the Book of Mormon gives us this expansion of this doctrine:

"Behold, great and marvelous are the works of the Lord. How unsearch-

able are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God.

"Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works." (Jác. 4:8, 10.)

Purpose of Gospel

The whole purpose of the gospel is to teach men that the most important thing in life is life itself and that man may pursue happiness. ". . . Men are, that they might have joy" (2 Ne. 2:25) is the decree of the Lord. The purpose of the Book of Mormon is to convince both Jew and gentile that Jesus is the Christ, for only through him can salvation, eternal life, and eternal joy be obtained.

There is great comfort in the knowledge of truth, for truth has the quality of certainty and authority. It has been said that "'no pleasure is comparable to the standing upon the vantage ground of truth' (a hill not to be commanded, and where the air is always clear and serene), 'and to see the errors, and wanderings, and mists, and tempests, in the vale below': so always that this prospect be with pity, and not with swelling pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." (Francis Bacon, "On Truth.")

Tested by truth

The Prophet Joseph Smith stood upon that vantage ground and spoke with authority. He said: ". . . The boldness of my plans and measures can readily be tested by the touchstone of . . . truth, for truth is a matter of

fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries with a new revelation, which (if they would receive the everlasting Gospel) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein 'if a man walk in all the ordinances of God blameless' he shall inherit eternal life. . . ." (George Q. Cannon, *Life of Joseph Smith the Prophet*, Deseret Book Co., 1964, p. 460.)

And further he said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*DHC*, vol. 4, p. 461.)

Promise to every man

The promise is to every man that he may know the truth if he will accept the challenge to test it by the "touchstone of truth."

So were the words of Jesus: "... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

So were the words of Mormon: "... I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in

Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Many souls who have directed their inquiries in this manner can attest to the truth.

The Book of Mormon

With certainty the Book of Mormon is a pure and holy record, having been recorded by prophets under the guidance of our Heavenly Father, having been hid up for hundreds of years unto the Lord, having been revealed and translated by the power of God in the latter day. It is an unde-filed record, undisturbed by the wisdom of man, uncorrupted by the designs of men—a light on a hill to beckon all to come unto Christ.

Yes, we talk of Mormon; we respect him as a man of God. We accept his recorded doctrine as divine. He stands among the great men of God. His great book written under divine command stands without blemish. It is truth. Its teachings give strength and gladness to the heart. Yet it is not likely that Mormon would desire the true church to be called after him, for he testified of Jesus Christ and his mission.

May we ponder the privilege of being members of the Church of Jesus Christ and live according to its precepts, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder John H. Vandenberg, Assistant to the Council of the Twelve Apostles, has just spoken to us.

We will now hear from Elder Paul H. Dunn of the First Council of Seventy.

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Elder Paul H. Dunn

Of the First Council of the Seventy

I am grateful this morning, my brothers and sisters, for the uplifting and inspired message we have heard from our president. As he spoke, I thought in my mind that if all the world would heed this counsel, most all of its problems would be resolved.

Mind and will of the Lord

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is that we believe in continuous revelation. It is our testimony to the world that God communicates to prophets today the same as he did in ancient times. God's revelations in times past have been sustained and revered in holy scripture. New revelation is the mind and will of the Lord through current prophets, and when they speak when moved upon by the Holy Ghost, it is "the will of the Lord, . . . the mind of the Lord, . . . the word of the Lord, . . . the voice of the Lord, and the power of God unto salvation." (D&C 68:4. *Italics added.*)

This morning we heard from a prophet of God, and he communicated the mind and will of the Lord to all who would listen and receive counsel. Concerning the importance of such an occasion as this, it was President Kimball some years ago who made this observation.

"Sunday night, April 7, the great Tabernacle was closed, the lights turned out, and the record machines stopped, the door locked, and another historical conference became history. It will have been lost motion—a waste of time, energy, and money—if its messages are not heeded. In the seven two-hour sessions and in the several satellite meetings, truths were taught, doctrines expounded, exhortations given, enough to save the whole world from all its

ills—and [he concluded] I mean from all its ills. . . ." (Spencer W. Kimball, "In the World But Not of It," *Speeches of the Year*, Provo, Utah: Brigham Young University Press, 1968, pp. 2-3.) He reaffirmed that in our hearts and minds this morning.

I remember hearing President Kimball just the other day quote from Samuel:

"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." (1 Sam. 3:11.) Today our president has caused our ears to tingle.

Obligation of parents

Now for a few moments I would like to direct some remarks to parents everywhere in this great listening audience.

An oft-quoted passage of scripture and revelation of the Latter-day Saints is one referred to a few moments ago by President Kimball. It's contained in the Doctrine and Covenants:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

I don't know how many times you have heard this passage of scripture, and appropriately so, but certainly no counsel could be more timely or pertinent to the problems besetting families throughout the world. How many times have parents said to themselves after hearing this message, "I know it's true and I know what the Lord expects, but how do I do it?" In other words, how

do I become an effective teacher of the gospel to my own children?

As I have thought about this, it has been my observation that most parents really want to be good parents. Most want to do a better job.

Parental precept

May we consider this morning four things that parents can do that will help them to better achieve success in rearing their children in righteousness?

First, I would itemize the power of parental precept. Parents teach two ways. The first is by precept—or what we say by way of teaching correct principles to our children.

I am reminded of the father who, in gathering his children together one morning, asked, "What would you learn of me?"

The reply came, "How shall we care for our bodies? How shall we play? How shall we work together? How shall we live with our fellowmen? How shall we pray? How shall we know God? For what ends shall we live?"

And the father pondered these words and sorrow was in his heart, for his own life and teaching touched not these things.

You may recall the old farmer who had quite a reputation for being a philosopher. He said, "You can no more teach what you ain't got than you can go back to where you ain't been."

I recall as a young man when I first heard our text quoted from the Doctrine and Covenants, I went to my own mother and exclaimed, "Well, Mom, how does it feel to have all my sins on your head?" Then she taught me the lesson of that passage. She said, "Ah, Paul, you forgot to read carefully what the Lord said. He said that the sin be upon the head of parents if they do not teach their children the principles of the gospel. And you've been taught!"

And I had been taught! Thank the Lord for parents who realize their responsibility to instill in their children

the principles of the gospel and who follow the counsel of the Lord's prophets. Parents in the Church today have been counseled to regularly, consistently, and inspiring hold family home evenings and to take advantage of other great teaching moments to so acquaint their children.

Parental example

The second way would be the power of parental example. Ralph Waldo Emerson said, "What you do thunders so loudly in my ears I cannot hear what you say." Will you remember this little couplet:

Parents can tell but never teach

Until they practice what they preach.

I'm grateful for the example of a father who, as a busy executive of a great supermarket chain, still found the time to demonstrate by his concern that groceries were less important than his boy.

Like many young men, I once had a paper route; and I had to get up early in the morning to deliver them. One morning I woke up and looked outdoors to see one of those torrential Arkansas downpours. I thought we were in for another flood! As I prepared to go out in that rain, my father came into the room dressed in his business suit. "Get in the car, Paul," he said. "I'll drive you around your route this morning." This meant that he would have to go without his own breakfast.

On that morning, in addition to the heavy rain, the papers came late. By the time we had them delivered, it was considerably past the hour that my father had to be to work. And on this particular morning he had scheduled a very important board meeting.

He arrived at the meeting late, walked into the board room, and announced, "I'm sorry I'm late, gentlemen, but I had to deliver my papers this morning."

Do you think that there was ever

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any doubt in my mind as to my father's greatest concern? Interestingly, I don't recall too many lessons my parents verbally taught, but their example is still a part of me till this day.

Parental love

Third, the power of parental love. Recently I came across a little article by Doris Jehnke, entitled "Saturday with a Teenage Daughter." It seems all too typical of parent-daughter relationships these days. Let me share it with you.

"Are you going to sleep all day? . . . Who said you could use my hairspray? . . . Clean the dishes off the table. . . Turn down the radio. . . Have you made your bed? . . . That skirt is much too short. . . Your closet is a mess. . . Stand up straight. . . Somebody has to go to the store. . . Quit chewing your gum like that. . . Your hair is too bushy. . . I don't care if everybody else does have one. . . Turn down the radio. . . Have you done your homework? . . . Don't slouch. . . You didn't make your bed. . . Quit banging on the piano. . . Why don't you iron it yourself? . . . Your fingernails are too long. . . Look it up in the dictionary. . . Sit up straight. . . Get off the phone now. . . Why did you ever buy that record? . . . Take the dog out. . . You forgot to dust that table. . . You've been in the bathroom long enough. . . Turn off the radio and get to sleep now.

"Another day gone, and not once did I say, 'I love you.'" (Stanley E. Miller, comp., *Especially for Mormons*, Kellirae Arts, Provo, Utah, 1971, vol. 1, p. 141.)

Too often it is easier to criticize, to point out the faults, than to praise or give love. Mothers and dads, when was the last time you told your children "I love you"?

A good friend of mine makes it a point every day to find something positive that he can compliment in his children so that he can truly say, "I love you." Will you make the opportunity soon?

Parental prayer

Finally, the power of parental prayer. The Book of Mormon provides a great example of a father who recovered a lost son by the power of personal prayer. The conditions of his time are akin to our own day.

"Now it came to pass that there were many of the rising generation that could not understand the words of king Benjamin, being little children at the time he spake unto his people; and they did not believe the tradition of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened." (Mosiah 26:1-3.)

One of these of the "rising generation" was Alma the Younger. He was "a man of many words, and did speak much flattery to the people," leading away "many . . . to do after the manner of his iniquities." (Mosiah 27:8.)

We are further told that he was "a great hinderment to the prosperity of the church of God" because of the dissension that he caused. (Mosiah 27:9.)

I suppose the tendency then, as it often seems to be today, was to "write him off." But you know the miraculous story of how an angel of the Lord appeared to that young man and how he became one of the greatest missionaries in the church of Christ. What was it that caused that great change to occur? The angel testified to Alma the following: ". . . Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father. . . ." (Mosiah 27:14.)

Think of it! The power of parental prayer! As we consider the challenge of rearing children in a world fraught with temptations, false ideologies, and materialistic enticements, do you not feel the need for guidance and inspiration beyond your human capacity?

There is no greater help or strength that a father or mother can obtain than through securing that help from the Lord.

Just the other day I had a sweet experience. I stood in the presence of a mother and a father who had just greeted their long-lost son home from the wars—I mean the worldly wars. What a tender moment! I can tell you their prayers were heard and answered.

Remember what Alma said: "Counsel with the Lord in all thy doings, and he will direct thee for good. . . ." (Al. 37:37.)

Personal witness

May I testify to all parents in Zion everywhere to the efficacy of these great principles in rearing our children righteously: the power of precept, the power of example, the power of love, and the power of prayer. I add my personal witness that Jesus Christ really lives, that his kingdom is here upon the earth, and that this morning we

heard from his appointed prophet and servant, Spencer W. Kimball. May we abide by the counsel and teachings given to us by the Lord through his servants, I humbly pray as I testify to these things in the name of Jesus Christ. Amen.

The Tabernacle Choir sang "Turn Back O Man" following the address of Elder Paul H. Dunn.

President Spencer W. Kimball

Elder Paul H. Dunn has just spoken to us followed by the Tabernacle Choir singing, "Turn Back O Man."

We welcome those joining us on television and radio in this first session of the 144th Annual Conference of the Church.

Elder Howard W. Hunter of the Council of the Twelve Apostles will be our concluding speaker.

Elder Howard W. Hunter

Of the Council of the Twelve

A few years less than 2,000 years ago this very day, the initial events of the most important week in human history began to unfold outside of Jerusalem near the little village of Bethany. Jesus of Nazareth, with scarcely a three-year ministry among his countrymen, left the home of his friends Mary, Martha, and Lazarus and walked resolutely toward the gates of Jerusalem. Some of the inhabitants of that ancient city considered him to be a blasphemer, a demon, a transgressor of Jewish law. Others believed him to be a prophet, the Messiah, the Son of the living God. Whatever the opinions may have been, all Judea knew of this man who taught with power and authority

though he was neither Scribe nor Pharisee.

Jesus at passover feast

"And the Jews' passover was nigh at hand:" John records, "and many went out of the country up to Jerusalem before the passover, to purify themselves.

"Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?" (John 11: 55-56.)

Jewish law required the attendance of all adult males at this, the most sacred of Israel's ceremonial commem-

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orations. But members of the Sanhedrin had openly vowed to put Jesus to death, and the likelihood of his appearance at such a public gathering was doubted by many.

The feeling of danger for him was everywhere present, but Jesus *did* come to Jerusalem for the feast of the Passover, not with pomp and ceremony, but on a lowly donkey—the symbol of humility and peace. A great multitude went out of Jerusalem to greet him, spreading branches of palm trees before his path and crying: “. . . Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. . . .” (Matt. 21:9.)

Matthew records that “all the city was moved, saying, Who is this?”

“And the multitude said, This is Jesus the prophet of Nazareth of Galilee.” (Matt. 21:10-11.)

Burden of Jesus

To all who had knowledge of the law, this was the triumphant entry of Israel's king, long predicted by the prophets and long awaited by Israel's seed. The multitude was jubilant and vocal; Jesus was regal and silent. Indeed, as he approached this city so highly favored of God, he wept for Jerusalem saying:

“For the days shall come upon thee, that thine enemies shall . . . compass thee round, and keep thee in on every side,

“And shall lay thee even with the ground . . . ; and they shall not leave in thee one stone upon another.” (Luke 19:43-44.)

Jesus also knew of his own impending fate. He spoke in parables of grain that had to die in order to bring forth fruit, and of a chosen son sent by his father into the family vineyard only to be killed as the father's servants before him had been killed. At times the burden seemed almost too heavy to bear.

“Now is my soul troubled;” he admitted. “. . . Father, save me from this hour: but for this cause came I unto this hour.” (John 12:27.) His singleness of purpose and unwavering commitment to do the will of his Father carried him forward.

As his own mortal future dimmed, he gently declared: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” (John 12:46.) Such statements were uniting his enemies against him, yet he proclaimed: “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” (John 12:49.)

Diabolic question

Hoping to trap Jesus in his utterances, some of the shrewdest of his adversaries posed double-edged questions on political and rabbinic law. One group of Pharisees and Herodians asked him a most diabolic question:

“. . . Master, we know that thou art true, and teachest the way of God in truth. . . .

“Tell us therefore, . . . Is it lawful to give tribute unto Caesar, or not?” (Matt. 22:16-17.) If he were to answer yes, he would easily be accused of betraying his heritage among Abraham's seed, the very group staggering under the oppression of Roman law. If he were to answer no, he would immediately be apprehended as a political agitator. He answered neither, but rather asked to be shown a coin by which such tribute money commonly was paid.

Holding the piece of money up to his accusers, he asked: “Whose is this image and superscription?” Of course, they answered as any child in the street could have: “It is Caesar's.” With that single question he had taken command of the confrontation. He returned the coin saying: “. . . Render therefore

unto Caesar the things which are Caesar's" (Matt. 22:20-21), as if to say: "The man's name and picture are on the coin. Surely it belongs to him. Please be kind enough to return it to its rightful owner."

Brilliantly he had destroyed the ploy of his oppressors, but that was never his true mission or desire. These, too, were sons of God. These, too, were among those he came to save. He feared for them and loved them even in their malice. As they turned away he added a plea: "... and [render] unto God the things that are God's." As the coin bore the image of Caesar, so these and all men bore the image of God, their Heavenly Father. They had been created by him in the likeness of his image, and Jesus was to provide a way for them to return to him. Yet, "When they heard these words, they marvelled, and left him, and went their way." (Matt. 22:21-22.)

Theological trap

A short time later a lawyer baited a theological trap for him, saying: "Master, which is the great commandment in the law?" (Matt. 22:36.) Legal scholars had divided, subdivided, and categorized the original Mosaic code so minutely that some parts of the law seemed to be in direct opposition to other parts. But Jesus would not be paralyzed by the jots and tittles of legal debate. In a single stroke he penetrated to the heart of the law and integrated those several parts into its one great whole: "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it: Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

Again Jesus had turned a question full of venom and envy and technical deceit into an answer of love, compassion, and lofty vision.

Final teachings

As the final hours of his earthly mission came upon him, Jesus turned away from the multitudes and sought only to strengthen his disciples. He warned them of what lay ahead. He spoke of Jerusalem's destruction and of the distress and apostasy that would precede his latter-day return to the earth. He spoke of a master who would, after a long time in a distant country, come and make a reckoning with his servants, each according to his ability and the talents given him for investment in a worthy cause. He spoke of a shepherd who would separate his sheep from the goats, the former being those followers who gave meat to the hungry, drink to the thirsty, clothing to the naked, and attention to the afflicted. He spoke of virgins attending a wedding, some of whom had sufficient oil for trimming their lamps while others saw their meager supply depleted because the bridegroom tarried longer than they supposed. Thus Jesus taught his disciples to watch and pray; however, he taught them that prayerful watching does not require sleepless anxiety and preoccupation with the future, but rather the quiet, steady attention to present duties.

In upper chamber

As the hour of sacrifice approached, Jesus retreated with his twelve apostles to the peace and privacy of an upper chamber. There the Master sought to fortify his special witnesses against the snares of the evil one by laying aside his outer garment, girding himself with a towel, and washing the apostles' feet.

This magnificent gesture of love and unity was a fitting prelude to the paschal meal that followed. From the time the firstborn of the faithful children of Israel had been "passed over" in the destruction brought on Egypt by Pharaoh's intransigence, the Passover meal, with all its symbolic emblems

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and gestures, had been faithfully observed by Israel's families. How fitting it was during the observance of this ancient covenant of protection that Jesus should institute the emblems of the new covenant of safety—the emblems of his own body and blood. As he took the bread and broke it, and took the cup and blessed it, he was presenting himself as the Lamb of God who would provide spiritual nourishment and eternal salvation.

With the new covenant came a new commandment. Jesus said his disciples must "love one another; as I have loved you. . . .

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Words of comfort

To the very end of his mortal life Jesus was demonstrating the grandeur of his spirit and the magnitude of his strength. He was not, even at this late hour, selfishly engrossed with his own sorrows or contemplating the impending pain. He was anxiously attending to the present and future needs of his beloved followers. He knew their own safety, individually and as a church, lay only in their unconditional love one for another. His entire energies seem to have been directed toward their needs, thus teaching by example what he was teaching by precept. He gave them words of comfort and commandment and caution.

"Let not your heart be troubled," he said, for he sensed their fear and sorrow. "In my father's house are many mansions. . . . I go to prepare a place for you. . . . I am the way, the truth, and the life. . . . Whatsoever ye shall ask in my name, that will I do. . . . I will pray the Father, and he will give you another Comforter, that he may abide with you for ever. . . . I will not leave you comfortless: I will come to you. . . . Ye are my friends, if ye do whatsoever I command you. . . . These things I command

you, that ye love one another." (John 14, 15. *Passim*.)

Garden of Gethsemane

On this night of nights, as the little group approached the Garden of Gethsemane, Jesus might have asked his apostles to pray for him, to strengthen him for the unutterable task ahead. But instead Jesus prayed for them and for those like them:

"I pray not that thou shouldest take them out of the world," records John, who was there to hear it, "but [I pray] that thou shouldest keep them from . . . evil. . . . They are not of this world. . . . Sanctify them through thy truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17. *Passim*.)

Having offered that magnificent intercessory prayer, Jesus went on to face alone his anguish of body and spirit. A modern apostle of the Lord Jesus Christ has written:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. . . . In that hour of anguish Christ met and overcame all the horrors that Satan . . . could inflict. . . .

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (James E. Talmage, *Jesus the Christ*, Deseret Book Co., 1962, p. 613.)

Death and resurrection

From there it was only a matter of hours until he was falsely accused, illegally tried, and unjustly crucified. He did what no other has ever done—he arose the third day from his own tomb,

a tomb once again filled with the light and the life of the world, and he ascended to his Father. Jesus of Nazareth was now Jesus the Christ; he had conquered death.

In contrast to the haste and busy affairs of our day, his life was one of simplicity. He lived in humble circumstances. He had not surrounded himself with the proud and mighty of the earth, but with the poor, the humble, and those of modest circumstances. There was nothing complicated about his life or teaching. The words he spoke relate to people of all walks of life—to all those who listened in his day and to all those who will listen today.

History bears well the burden of providing ample evidence of his death. As surely as I know he died, I have the quiet yet positive assurance that he lives today—the Savior of every person who has been born or will be born upon this earth. As we now enter the Passover week of old, may we think on the resurrected Christ, the living Son of the living God. May we, in his name, unite our hearts, love one another, and keep his commandments is my prayer in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Howard W. Hunter of the Council of the Twelve Apostles has just given the concluding address.

We are grateful for the cordial response from the managers and operators of over 350 television and radio stations in offering their facilities to bring this conference to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar."

Following the singing, the benediction will be pronounced by Elder George Lee, president of the College of Ganado on the Navajo Indian Reservation, and also counselor to President Felt of the New Mexico-Arizona Mission.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang "Crossing the Bar."

The benediction was offered by Elder George Lee, president of the College of Ganado, and counselor in the New Mexico-Arizona Mission presidency.

The conference was adjourned until 2 o'clock p.m.

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FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Friday, April 5, 1974, with President Spencer W. Kimball presiding and conducting.

The choral music for this session was provided by the Brigham Young University Priesthood Choir, with Ralph Woodward conducting and with Robert Cundick at the organ.

President Kimball made the following introductory remarks:

President Spencer W. Kimball

At this the second session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints, we extend warm greetings to all assembled in this historic Tabernacle and to the many members of the Church and friends tuned to these proceedings by radio and television.

There are in attendance officers and members of the Church from many lands who have assembled to worship and counsel together in this historic Tabernacle on Temple Square in Salt Lake City.

During the past two days the general officers and teachers of the Primary Association have been holding their annual conference. May the Lord's choicest blessings be with these faithful sisters for their devoted service rendered to the children of the Church.

The proceedings of this conference will be carried from coast to coast in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City.

Through the miracle of satellite transmission, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, and Australia.

Countries in Europe, South and

Central America, Africa, and parts of Asia will be able to receive broadcasts of these proceedings over International Shortwave Radio.

We are grateful to the owners and operators of many radio and television stations for their cooperation in making possible such an extensive coverage of this conference.

We are grateful this afternoon for the presence of the Brigham Young University Priesthood Choir with Ralph Woodward conducting. Robert Cundick is at the organ.

The choir will begin this service by singing "We Praise Thee, We Bless Thee, O Lord." Brandt Curtis is the tenor soloist.

The invocation will then be offered by Elder Kan Watanabe, former president of the Japan West Mission.

The Brigham Young University Priesthood Choir sang the song, "We Praise Thee, We Bless Thee, O Lord."

The opening prayer was offered by Elder Kan Watanabe, former president of the Japan West Mission.

President Kimball

The chorus will now sing the hymn, "Come, O Thou King of Kings."

The hymn, "Come, O Thou King of Kings," was sung by the choir.

President Kimball

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1973. This will be followed by the reading of the Finance Committee report by Elder Wilford G. Edling of the Church Finance Committee.

Elder Francis M. Gibbons

Statistical Report 1973

For the information of the members of the Church:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1973.

Church Units:

Number of Stakes of Zion at the Close of 1973	630
Number of Wards	4,580
Number of Independent Branches in Stakes	1,127
Total Wards and Independent Branches in Stakes at the Close of the Year	5,707
Number of Mission Branches at the Close of the Year	1,817
Number of Full-time Missions at the End of the Year	108

Church Membership, December 31, 1973:

In the Stakes	2,856,210
In the Missions	465,346
Total Membership	3,321,556

Church Growth During 1973:

Children Blessed in Stakes and Missions	68,623
Children of Record Baptized in Stakes and Mission	48,578
Converts Baptized in Stakes and Missions	79,603

Social Statistics: (Based on 1973 data from the stakes)

Birth Rate per Thousand	25.64
Number of Persons Married per Thousand	14.72
Death Rate per Thousand	4.91

Priesthood

Members Holding the Aaronic Priesthood, December 31, 1973

Deacons	140,549
Teachers	102,924
Priests	164,668
Total Number Holding Aaronic Priesthood	408,141

Members Holding the Melchizedek Priesthood, December 31, 1973

Elders	280,351
Seventies	24,490
High priests	99,886
Total Number Holding Melchizedek Priesthood	404,727

Grand Total, Members Holding Aaronic or Melchizedek Priesthood --- 812,868
An increase of 25,932 during the year

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Church Organizations (Enrollment):

Relief Society -----	785,000
Sunday School -----	2,564,134
Aaronic Priesthood MIA—Young Men -----	171,377
Aaronic Priesthood MIA—Young Women -----	212,040
Primary Association -----	471,538
Melchizedek Priesthood MIA -----	625,000

Welfare Plan:

Number of Persons Assisted During the Year-----	103,100
Number Placed in Remunerative Employment-----	16,159
Man-days of Work Donated to the Welfare Plan -----	154,306
Unit-days of Equipment Use Donated -----	4,756

Genealogical Society:

Names Cleared in 1973 for Temple Ordinances -----2,718,421

Genealogical records microfilmed in 27 countries during the year brought the total to 796,804 100-foot rolls of microfilm for use of the Church which are the equivalent of over 3,801,373 printed volumes of 300 pages each.)

Temples:

Number of Ordinances Performed During 1973 in the 15 Operating Temples:	
For the Living -----	71,555
For the Dead -----	8,836,044
Total Number of Ordinances -----	8,907,599

Church School System:

Total 1973 Cumulative Enrollment in Church Schools, including	
Institutes and Seminaries -----	307,086

Those Who Have Passed Away

President Harold B. Lee, eleventh president of The Church of Jesus Christ of Latter-day Saints, at the age of 74 on December 26, 1973;

Arthur V. Watkins, former United States Senator and prominent Church leader;

Frank W. Asper, Salt Lake Tabernacle organist emeritus;

Roy A. Welker, Church official, educator, author, and teacher;

Roland L. Jaussi, director of the San Diego Visitors Center and former director of the Missionary Home in Salt Lake City.

Elder Wilford G. Edling

To the First Presidency
Dear Brethren:

We have reviewed the annual financial report of the Church for the fiscal year ended August 31, 1973, which includes operations involving the general funds of the Church and funds of other organizations controlled by the Church whose accounts are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed and the manner in which funds are received and expenditures are controlled. We have determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures and that the budget is authorized by the Council on Disposition of Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings, administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial Department in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Auditing Department, which is independent of all other departments, conducts a regular program of auditing the organizations referred to above, including the missions, on a worldwide basis. The extent and scope of its operations in safeguarding the resources of the

Church are increasing commensurate with the growth and widening activities of the Church.

The audit of local funds of wards and stakes is assigned to stake-appointed auditors. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report of the Church and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial and Auditing Departments, we are of the opinion that the general funds of the Church have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1973, were made in accordance with established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE
Wilford G. Edling
Harold H. Bennett
Weston E. Hamilton

President Kimball

Elder Gordon B. Hinckley of the Council of the Twelve Apostles will be our first speaker. He will be followed by Elder ElRay L. Christiansen, Assistant to the Council of Twelve.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My beloved brethren and sisters, I'm grateful for that invocation offered by Brother Kan Watanabe, my friend and associate with whom I have traveled many thousands of miles up and down

Japan in the ministry of the Lord. And I have been inspired by the music of this chorus of priesthood holders of Brigham Young University students.

There is something stirring and

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beautiful about their voices. If the Holy Spirit will direct me, I think I should like to address my remarks to them, even though they are seated behind me. In so doing, I also speak to youth across the entire Church.

It is springtime in this part of the world, the season when "a young man's fancy . . . turns to thoughts of love." (Alfred Lord Tennyson, "Locksley Hall.") It is April when young men and women dream of June weddings.

As an introduction may I tell of two experiences.

Purposes of temples

The first happened not long ago when I was at the new Washington, D.C., Temple. A number of newsmen were present on that occasion. They were curious concerning this beautiful building, different from other church buildings—different in concept, different in purpose, different concerning those who will be permitted within its sacred precincts.

I explained that, after the building is dedicated as the house of the Lord, only members of the Church in good standing will be authorized to enter, but that prior to its dedication, for a period of from a month to six weeks, visitors will be made welcome to tour the entire structure; that we are not disposed to hide it from the world, but that, following the dedication, we shall regard it as being of so sacred a nature that purity of life and strict adherence to standards of the Church become qualifications for admittance.

We talked of the purposes for which temples are built. I explained those purposes, particularly emphasizing that purpose which appeals to all thoughtful men and women, namely, marriage for eternity. As I did so, I reflected on an experience at the time of the prededication showing of the London Temple in 1958.

Marriage for eternity

On that occasion thousands of curious but earnest people stood in long lines to gain entry to the building. A policeman stationed to direct traffic observed that it was the first time he had ever seen the English eager to get into a church.

Those who inspected the building were asked to defer any questions until they had completed the tour. In the evenings I joined the missionaries in talking with those who had questions. As a young couple came down the front steps of the temple, I inquired whether I could help them in any way. The young woman spoke up and said, "Yes. What about this 'marriage for eternity' to which reference was made in one of the rooms?" We sat on a bench under the ancient oak that stood near the gate. The wedding band on her finger indicated that they were married, and the manner in which she gripped her husband's hand evidenced their affection one for another.

"Now to your question," I said. "I suppose you were married by the vicar."

"Yes," she responded, "just three months ago."

"Did you realize that when the vicar pronounced your marriage he also decreed your separation?"

"What do you mean?" she quickly retorted.

"You believe that life is eternal, don't you?"

"Of course," she replied.

I continued, "Can you conceive of eternal life without eternal love? Can either of you envision eternal happiness without the companionship of one another?"

"Of course not," came the ready response.

"But what did the vicar say when he pronounced your marriage? If I remember the language correctly, he said, among other things, 'in sickness and in health, for richer or for poorer, for better or for worse, till death do ye

part.' He went as far as he felt his authority would permit him and that was till death separates you. In fact, I think that if you were to question him, he would emphatically deny the existence of marriage and family beyond the grave."

"But," I continued, "the Father of us all, who loves his children and wants the best for them, has provided for a continuation, under proper circumstances, of this most sacred and ennobling of all human relationships, the relationships of marriage and family."

"In that great and moving conversation between the Savior and his apostles, wherein Peter declared, 'Thou art the Christ, the Son of the living God,' and the Lord responded, 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' The Lord then went on to say to Peter and his associates, 'And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' (Matt. 16:13-19.)

"In that marvelous bestowal of authority the Lord gave to his apostles the keys of the holy priesthood, whose power reaches beyond life and death into eternity. This same authority has been restored to the earth by those same apostles who held it anciently, even Peter, James, and John." I continued by saying that following the dedication of the temple on the following Sunday, those same keys of the holy priesthood would be exercised in behalf of the men and women who come into this sacred house to solemnize their marriage. They will be joined in a union which death cannot dissolve and time cannot destroy.

Family relationships

Such was my testimony to this young couple in England. Such it is to you today, my dear young friends,

and such it is to all the world. Our Father in heaven, who loves his children, desires for them that which will bring them happiness now and in the eternities to come, and there is no greater happiness than is found in the most meaningful of all human relationships—the companionships of husband and wife and parents and children.

A few days ago I was called to the hospital bedside of a mother in the terminal stages of a serious illness. She passed away a short time later, leaving her husband and four children, including a little boy of six. There was sorrow, deep and poignant and tragic. But shining through their tears was a faith beautiful and certain that as surely as there was now a sorrowful separation, there would someday be a glad reunion, for that marriage had begun with a sealing for time and eternity in the house of the Lord under the authority of the holy priesthood.

Enduring companionship

Every man who truly loves a woman, and every woman who truly loves a man, hopes and dreams that their companionship will last forever. But marriage is a covenant sealed by authority. If that authority is of the state alone, it will endure only while the state has jurisdiction, and that jurisdiction ends with death. But add to the authority of the state the power of the endowment given by Him who overcame death, and that companionship will endure beyond life if the parties to the marriage live worthy of the promise.

When I was much younger and less brittle, we danced to a song whose words went something like this:

Is love like a rose
That blossoms and grows,
Then withers and goes
When summer is gone?

It was only a dance ballad, but it was a question that has been asked through the centuries by men and

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women who loved one another and looked beyond today into the future of eternity.

To that question we answer no, and reaffirm that love and marriage under the revealed plan of the Lord are not like the rose that withers with the passing of summer. Rather, they are eternal, as surely as the God of heaven is eternal.

Gift with a price

But this gift, precious beyond all others, comes only with a price—with self-discipline, with virtue, with obedience to the commandments of God. These may be difficult, but they are possible under the motivation that comes of an understanding of truth.

Brigham Young once declared: "There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the Gospel and wishes its blessings, that would be married in any other way." (*Discourses of Brigham Young*, p. 195.)

Many have traveled that far and even farther to receive the blessings of temple marriage. I have seen a group of Latter-day Saints from Japan who had denied themselves food to make possible the long journey to the Hawaii Temple. In London we met those who had gone without necessities to afford the 7,000 mile flight from South Africa to the temple in Surrey, England. There was a light in their eyes and smiles on their faces and testimonies from their lips that it was worth infinitely more than all it had cost.

And I remember hearing in New Zealand the testimony of a man from the far side of Australia who, having been previously sealed by civil authority and then joined the Church with his wife and children, had traveled all the way across that wide continent, then across the Tasman Sea to Auckland,

and down to the temple in the beautiful valley of the Waikata. As I remember his words, he said, "We could not afford to come. Our worldly possessions consisted of an old car, our furniture, and our dishes. I said to my family, 'We cannot afford to go.' Then I looked into the faces of my beautiful wife and our beautiful children, and I said, 'We cannot afford *not* to go. If the Lord will give me strength, I can work and earn enough for another car and furniture and dishes, but if I should lose these my loved ones, I would be poor indeed in both life and in eternity.'"

Sanction of divine authority

How shortsighted so many of us are, how prone to look only at today without thought for the morrow. But the morrow will surely come, as will also come death and separation. How sweet is the assurance, how comforting is the peace that come from the knowledge that if we marry right and live right, our relationship will continue, notwithstanding the certainty of death and the passage of time. Men may write love songs and sing them. They may yearn and hope and dream. But all of this will be only a romantic longing unless there is an exercise of authority that transcends the powers of time and death.

Speaking from this pulpit many years ago, President Joseph F. Smith said, "The house of the Lord is a house of order and not a house of confusion; and that means . . . that there is no union for time and eternity that can be perfected outside of the law of God and the order of His house. Men may desire it, they may go through the form of it in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost." (*Gospel Doctrine*, 1971-72 Melchizedek Priesthood course of study, vol. 2, p. 1.)

Until death comes

In conclusion may I leave you a story. It is fiction, but in principle it is true. Can you imagine two young people at a time when the moon is full and the roses are in bloom and a sacred love has matured between them? Johnny says to Mary, "Mary, I love you. I want you for my wife and the mother of our children. But I don't want you or them forever. Just for a season and then goodbye." And she, looking at him through tears in the moonlight, says, "Johnny, you're wonderful. There's nobody else in all the world like you. I love you, and I want you for my husband and the father of our children, but only for a time, and then farewell."

That sounds foolish, doesn't it? And yet isn't that in effect what a boy says to a girl and a girl says to a boy in a proposal of marriage when given the opportunity of eternal union under "the new and everlasting covenant," but, rather, they choose to set it aside for a substitute that can last only until death comes.

Life eternal

Life is eternal. The God of heaven has also made possible eternal love and eternal family relationships.

God bless you, my dear young friends, that as you look forward to marriage, you may look not only for rewarding companionship and rich and fruitful family relationships through all of your mortal days, but to an even better estate where love and treasured associations may be felt and known under a promise given of God.

I bear witness of the living reality of the Lord Jesus Christ through whom this authority has come. I bear witness that his power, his priesthood, is among us and is exercised in his holy houses. Do not spurn that which he has offered. Live worthy of it and partake of it, and let the sanctifying power of his holy priesthood seal your companionship. For these blessings I humbly pray in your behalf, as I bear testimony and witness of these truths in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve Apostles. Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder ElRay L. Christiansen

Assistant to the Council of the Twelve

I'm grateful, my brothers and sisters, for the much-needed down-to-earth counsel given us this morning by the Lord's spokesman, President Spencer W. Kimball, as well as for the timely and helpful remarks of the other speakers who have preceded me. Timely, because the Lord has said, "For I will raise up unto myself a pure people, that will serve me in righteousness." (D&C 100:16.) "Purge ye out the iniquity which

is among you; sanctify yourselves before me, . . . and ye shall be endowed with power." (D&C 43:11, 16.)

Three important questions

Brothers and sisters, you will soon see that our subjects are not assigned.

All I can say, since I will talk about the same things Elder Hinckley has talked about, is somebody here needs a

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double dose. On that premise, I shall proceed. And in what I shall say I also have in mind those of your particularly who have yet to answer and resolve three important questions:

Whom shall I marry?
Where shall I marry?
By whom shall I be married?

There are different ways of doing things, but surely, in anything we do, there's no better way than the right way—and the Lord's way is the right way. Fortunately, his way has been made plain and is plainly revealed. Seldom is the problem one of knowing what to do; it's a matter rather of having the wisdom and the will to do what we know is right.

Probably the most consequential event in your lives takes place when you are united in marriage. It will have a far-reaching effect upon your future. Like the ripples caused by a pebble cast upon a placid pool, the decision you make in regard to where, with whom, and by whom this event will take place will affect not only you, but the lives of many others, especially your children. In fact, it will likely affect generations to come!

Designed for divine purpose

In a matter of such vast importance, it is imperative that sober thought be given to marriage long before it takes place.

We must realize that marriage is designed by the Lord for a divine purpose, whereby a servant and handmaiden of the Lord may prepare themselves in righteousness to receive chosen spirits coming from our Eternal Father, and give them bodies of flesh for their mortal probation, and then undertake with all the power at their command to lead these spirit children entrusted into their care back into the presence of God from whence they came. Such "... children are legal heirs

to the Kingdom and to all its blessings and promises. . . ." (*Discourses of Brigham Young*, p. 195.)

Love not earthbound

True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life, as well as in the next, with those we love, should be the great desire of every person. It is the ultimate. It is the great purpose of mortality.

Persons who are satisfied with a temporary legal arrangement which terminates at death, when it could be an everlasting contract, are basing their marriage on shallow and fleeting love. Such a marriage looks to the moment, not to the future. Under the stress of life, it is more likely to crumble and fall. True love pleads for endless association of those we love.

But an eternal relationship of families does not come about automatically, as some suppose. It must not only be planned for; it must be earned. We must realize that only when we have lived in complete harmony with all the laws and ordinances of the priesthood, including those received in holy temples, should we expect to find ourselves prepared to dwell in what I sometimes refer to as the "kingdom of families"—the celestial world.

Fulness of joy

In a revelation given to the Prophet Joseph Smith, the Lord has said:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:21, 22.) He would just not feel at home.

Surely then our desire and our goal should be to prepare ourselves, not for

a fragment of joy but for the fullness thereof, which is to be found only in the celestial world.

Eternal marriage

How fortunate it is that, after its absence from the earth for hundreds of years, the Lord has revealed anew the principle of eternal marriage and has restored the divine authority to administer it. It is here. It is ours to embrace. And it is disappointing to see that in too many instances those who live close to these holy places pass them by and go the way of the world when it comes to the most momentous event in their lives. With the knowledge that it is the Lord's way and, therefore, the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, "Why not try a civil marriage first, and then if it works out, we will go to the temple later?"

Well, in my opinion, the time to be married right is when you're married. Can we consign the Lord's prescribed way to a secondary position? We cannot! When you consider the incomparable blessings and promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you, as compared with a temporary association, your desire, your determination, should be to take hold of and ensure these blessings and promises. If ever there is a time to be realistic and to act in the light of things as they really are, if ever there is a time to use your heads, so to speak, and plan wisely, it is when the thought of marriage first enters your minds.

When two souls have a true love for each other, a genuine, tender affection (not merely physical attraction), when they are really united in spirit, having the same lofty ideals, the same beliefs and standards, trusting each other, confiding in each other; when there is sincere respect one for the other along with virtue and purity of life; when such people are joined together through the

sealing ordinances, their marriage (if continued on such a basis) should give them the assurance and comfort in the thought that even though death may separate them, yet in the resurrection shall they come forth and live in the family relationship forever.

Your future destiny

It is your earthly life that you are now living, my young friends. You will live it but once. There will be no reruns, no repeat performances. What you are in this life determines where you will be throughout eternity.

It is your future, your destiny that you are now molding.

You made good in that pre-earth life. You were valiant there. You must not now "fumble the ball" on the 20-year line. When you do take the wrong course, you are undoing the work of your prior existence, for there you struggled for ages to prepare for mortality where you now are.

I urge you to carefully consider these things as you make preparations for the future.

Sealing by right authority

You who stand on the threshold of marriage, you who have been taught the eternity of life should strive with all your might to be worthy of entering a temple of the Lord there to be sealed to your companion for endless time in the right way, in the right place, by the right authority. I testify to the truths and the reality that these powers to seal on earth and to have them binding in heaven are with us. They have been restored by heavenly messengers and we have the power amongst us. Let us not pass it by. I testify to my knowledge that God lives, that he is our Father, that Jesus is the Savior of the world, and that the gospel has been restored in the fulfillment of prophecy, both of the Old and the New Testament prophets. And I do it in the name of the Lord Jesus Christ. Amen.

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President Spencer W. Kimball

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Of the First Council of the Seventy

I should like to spend the few minutes I stand before you today to salute a group of people who have developed what I believe to be a Christlike characteristic, and that is the ability to "hang on." At this very moment, there is a man, a good member of the Church, who hovers between life and death in a nearby hospital. In the last few weeks he has withstood crisis after crisis; and yet to the amazement of all, he still hangs on. I know not whether the Lord will ordain that he should ultimately live or die at this time, but I do know there is something noble about his tenacious fight for life and the desire to hang on. In the lives of each of us come these trials—trials of all kinds which shake us to the very core and cause us to explore to the very depths our ability to hang on.

Ability to hang on

I think of the person who, in the quiet of night, could not be persuaded to compromise virtue and decides instead to hang on, though the temptation is great.

I think of those who have withstood the test of many years, some of whom are confined and bedridden and who, in spite of the infirmities that age brings, will not give up. I see etched in the faces of these wonderful older people something of our pioneer heritage—lives so filled with determination and faith, lives so filled with the overcoming of adversity and trial that by their nature they simply can't let go.

It reminds me of two trees that were close to my home when I was growing up. The one was a Russian olive and grew right in our yard. It was watered every time the lawn was watered, and in that kind of protected environment it grew to be a beautiful tree. Yet one night a tremendous wind came up. Trees all over town were blown down, and with them went our Russian olive. We had watered it so well that the roots did not have to reach down into the soil; and because they were so close to the surface, the tree toppled over.

The second tree withstood the gale. It was a tremendous cottonwood, which still stands in the lane just half a block from where I was born. This tree was in the fullness of its growth when I was a child. It has always stood by itself, completely exposed to the elements, with nothing but a ditch running by, which most of the time is dry. It is gnarled and tough, and its roots have had to sink deep in order to drink of the water of life; but because its roots were forced downward, it lives. I was out home the other day and noticed that most of the trees around this cottonwood are gone. But in all of its power and majesty, it still hangs on.

Deep roots of faith

I see in many people this same kind of beauty. Adversity and trial have driven the roots of faith and testimony deep in order to tap the reservoir of spiritual strength that comes from such

experiences. By nature they know how to stand and fight and hang on.

One person who has sunken deep the roots of faith and testimony because of the trials and affliction of years is the man whom we will sustain tomorrow as prophet, seer, and revelator. His branches can offer shade because his roots are deep.

My own mother and mother-in-law are characteristic of these kinds of people. One suffered a broken hip and the other underwent a severe sickness. But they have both fought back and, like so many others, are enjoying active, useful lives. When we as a family are with them, we draw strength from them and their ability to hang on in severe crises.

Missionary's decision

A few years ago, while on a mission tour in Europe, I was asked to interview a young man who was recently out and wanted to go home. He had not been away from home before in his life and he was homesick and in despair in a strange country. He had actually run away once, but had come back.

I had quite a conversation with this young man, and from my own missionary experience I knew something of the despair that can come into the life of a missionary when he first goes into the field and begins to make that initial adjustment. If he can just hang on through those early trials, then gradually he will get into the spirit of his mission and find the peace and joy that every missionary has a right to experience.

At first he was adamant in his desire to return home, but gradually the spirit of the conversation began to change. We talked about his call from a prophet. We talked about the love of his parents and their desire for him to stay and succeed. We talked about those he had been called among to teach, and finally I asked, "Elder, do

your father and mother want you home?"

His answer was, "No."

"Well, do your brothers and sisters want you home?"

And he said, "No."

Then I said, "Does your girl friend really want you home?"

And he said, "I guess not."

I then said, "Elder, does anyone want you home right now?"

He said, "I guess not," and then he said with a new determination, "Brother Dunn, I think maybe I better try to stay." He had made a vitally important decision in his life—he had decided to hang on.

The months passed and one day my secretary asked if I could take a minute to see a recently returned missionary. As I walked out of my office, there was this same missionary. I didn't recognize him at first, he seemed taller because he was standing straight. Unlike the first time, he looked me right in the eye, and his whole countenance was smiling. I can't remember what we talked about, but I shall never forget his image. He was going home now, a servant of the Lord, having completed an honorable mission. His roots were reaching downward; and although there will be the usual trials ahead, he knows something of what it means to hang on for a while longer when everything looks its darkest.

Reasons for trials

I don't know all the reasons the Lord tries us in this life, but there are two or three that come to mind. First, I think he wants to know whom he can trust. The Lord found he could trust Abraham because he was willing to offer his own son as a sacrifice if that was what the Lord wanted. Many thought that Zion's Camp was a tragic waste of time, until it was later demonstrated that the Lord used this ordeal to find whom he could trust. He wanted to know who had roots of faith and testimony that

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reached deep into the ground and who had such shallow roots that the first wind of adversity would blow them over.

Secondly, the Lord tells us in the Doctrine and Covenants section 122 that adversity came to Joseph Smith to give him experience. There is something about the eternal purpose of life that requires us to meet and experience trial and sorrow as we seek to overcome, for the Lord has told us also, "... for if they never should have bitter they could not know the sweet. . . ." (D&C 29:39.)

Thirdly, I believe that only through such experiences can a person develop true charity. And I mean by *charity* the pure love of Christ.

Let me read the following from Moroni in the Book of Mormon: "... if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

"And charity *suffereth long*, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, *beareth all things*, believeth all things, hopeth all things, *endureth all things*.

"Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

"But charity is the pure love of Christ. . . ." (Moro. 7:44-47. Italics added.)

Patience in tribulation

May I say then to those who are now or will be facing deep trials: May the

Lord bless you that you may continue to hang on. There is purpose in it all, and he has promised us that the severity of it all will not be greater than we can endure, for as the words of the song tell us:

"When through fiery trials thy pathway shall lie,

My grace, all sufficient, shall be thy supply.

The flame shall not hurt thee; I only design

Thy dross to consume and thy gold to refine."

("How Firm a Foundation," *LDS Hymns*, no. 66.)

And finally this promise from the Master: "And again, be patient in tribulation until I come; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. . . ." (D&C 54:10.) In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Loren C. Dunn of the First Council of Seventy has just addressed us.

The congregation and choir will now join in singing "Redeemer of Israel."

After the singing, Elder James A. Cullimore, Assistant to the Council of the Twelve Apostles, will speak to us.

The choir and congregation sang the hymn, "Redeemer of Israel."

President Kimball

We will now be pleased to hear from Elder James A. Cullimore, Assistant to the Council of the Twelve. He will be followed by Bishop H. Burke Peterson, first counselor in the Presiding Bishopric.

Elder James A. Cullimore

Assistant to the Council of the Twelve

I would like to direct your attention, my brethren and sisters, to the principles of mercy and justice. I have taken my text today from the Proverbs of Solomon: "My son, despise not the chastening of the Lord; neither be weary of his correction:

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:11-12.)

Corrections of Lord

The Lord found it necessary to call to the attention of some of the brethren in the early days of the Church their negligence in doing all that they should. To the Prophet Joseph, he said: "... I have commanded you to bring up your children in light and truth.

"But verily I say unto you, my servant Frederick G. Williams, ... You have not taught your children light and truth, according to the commandments; and that wicked one hath power ... over you. ...

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. ...

"My servant Newel K. Whitney also ... hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (D&C 93:40-42, 44, 50.)

Reproof of Prophet Joseph

When the Prophet Joseph reluctantly permitted Martin Harris to take part of the manuscript of the Book of Mormon, and they were lost, the Lord reproved the Prophet for his disobedience. He said, "The works, and the designs, and the purposes of God can-

not be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men;

"For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. ...

"For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

"Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble. ...

"But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work." (D&C 3:1-4, 7-8, 10.)

Repentance and forgiveness

One of the basic concepts of forgiveness is that one must be truly repentant, having satisfied justice before forgiveness can take place. The Prophet Joseph said: "There should be no license for sin, but mercy should go hand in hand with reproof." (*Documentary History of the Church*, vol. 5, p. 24.)

President Kimball has said: "There are many people who seem to rely sole-

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ly on the Lord's mercy rather than on accomplishing their own repentance. . . . The Lord may temper justice with mercy, but he will never supplant it. Mercy can never replace justice. God is *merciful*, but he is also *just*." (Spencer W. Kimball, *The Miracle of Forgiveness*, Bookcraft, 1969, p. 358.)

Gospel founded on law

An eternal aspect of justice has been decreed by divine law, that ". . . God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

The gospel of Jesus Christ is founded on law for the salvation and blessing of its people. For every law the Lord gives us, there is also a penalty for its violation. The prophet Alma explained this very plainly: "Now," he said, "how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?" (Al. 42:17.)

President Stephen L. Richards said: "The Savior himself declared that he came to fulfill the law, not to do away with it, but with the law he brought the principle of mercy to temper its enforcement, and to bring hope and encouragement to [the] offenders for forgiveness through repentance." (CR April 1954, p. 11.)

Church courts

God's laws, as given for the government of the Church, must be supported and endorsed to win salvation and respect of those within the Church and without. The bishops of the Church have been designated as common judges and, together with their counselors, are authorized to deal with cases of serious transgression coming under their jurisdiction. Other cases go before the high council court under the direction of the stake president. These judges are expected to deal with all

cases of infraction against the laws of the Church mercifully and justly.

Mercy and justice

I'm sure the most difficult problem for the priesthood leaders to determine and for the transgressor to understand is: When does repentance become effective? When are the demands of justice satisfied? When does the principle of mercy take over? I suppose there is no answer as clear as that given by Alma:

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

"What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Al. 42:24-25.)

How plain, then, is the logic as to the necessity of taking appropriate action in case of serious transgression. The need is to cleanse the Church and to help to bring about full repentance to the individual.

President Lee said as he spoke to the Brethren in 1972: "Now, this doesn't mean when we have to take action that we turn our backs on him who has sinned, . . . we don't do [that]—we should try not to do it. But we have to be like fathers—sometimes we have to discipline. . . . we have to spank them, then we have to love them. It is the doctrine of the Lord, and we should do that in kindness. It seems to me, that there comes a time in the lives of those who have sinned so seriously that, short of disciplinary action, I think some men can't repent until they are turned over to the buffetings of Satan by the loss of the Spirit of the Lord." (Priesthood Board Meeting, March 1, 1972, p. 12.)

Way to repentance

President Stephen L. Richards has said: "What good to the Church, what real benefit to erring members, can

come from ignoring this obligation, and as we sometimes say, winking at and 'white-washing' the offenders? Can the judges thus help in setting people on the way to repentance and forgiveness?" (CR, April 1954, p. 11.)

Many who have violated the laws of the Lord feel unjustly dealt with if they are called before proper Church courts and appropriate action is taken in reference to their transgressions. Many priesthood leaders, whose responsibility it is to watch over the Church and take action in cases of serious transgression, are remiss in convening courts and taking action that one might be put in a position where he can be forgiven. What might be thought to be a kindness in not taking proper action may really be the most unkind thing that could have been done.

President Lee has said: "Never must we allow supposed mercy to the unrepentant sinner to rob the justice by which the true repentance from sinful practices is predicated." (*Strengthening the Home*, 1973, p. 5.)

How then, does forgiveness become operative? When is repentance recognized?

Confession of sins

True godly sorrow, which the scriptures tell us "worketh repentance to salvation . . .," is the first step in repentance. (2 Cor. 7:10.) Confession of sins logically follows godly sorrow, prompted by an earnest desire for relief from the suffering brought about by positive realization of wrongdoing. Confession should be made to demonstrate one's humility and his determination to make restitution for the transgressions.

To whom should confession be made? To quote President Richards, "To the Lord, of course, whose law has been violated. To the aggrieved person or persons, as an essential in making due retribution if that is necessary. And then certainly to the Lord's representa-

tive, his appointed judge in Israel, under whose ecclesiastical jurisdiction the offender lives and holds membership in the Kingdom." (CR, April 1954, pp. 11-12.)

Period of probation

Closely associated with confession is the matter of probation—of demonstration. The Lord said: "By this may ye know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

How may the judge know when repentance is adequate? The individual might become impatient as he demonstrates his repentance. But it has been said that "sufficient time [should] elapse to permit a period of probation for the one seeking forgiveness. This probation serves a double purpose: First, . . . it enables the offender to determine for himself whether he has been able to so master himself as to trust himself in the face of ever-recurring temptation; and secondly, to enable the judges to make a more reliable appraisal of the genuineness of repentance and worthiness for restored confidence." (CR, April, 1954, p. 12.)

Yes, "for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:12.)

Atonement of Christ

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Were it not for the atonement of Jesus Christ, in which he assumed our sins on condition of our repentance, man could not be forgiven. Even though we were offered mercy, yet justice must be satisfied for he cannot save us in our sins.

Alma explained to his son Corianton God's role in the principle of mercy and justice:

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"But there is a law given," he said, "and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; and if not so, the works of justice would be destroyed, and God would cease to be God.

"But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

"What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Al. 42:22-25.)

The prophet Alma said, in recounting the words of Amulek, "... If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

"Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest." (Al. 12:33-34.)

May we so enjoy the blessings of the gospel. I leave you my testimony of the divinity of this great work in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder James A. Cullimore, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson, first counselor in the Presiding Bishopric of the Church, will now address us. He will be followed by Elder William H. Bennett, Assistant to the Council of the Twelve.

Bishop H. Burke Peterson

First Counselor in the Presiding Bishopric

A few years ago there appeared in a large city newspaper a true story of a young boy, then fourteen years old. The story was titled "The Evolution of a Delinquent." After rehearsing the many serious involvements the boy had had with the law, the reporter posed the question, "What twisted paths of childhood lead to the tortuous road of delinquency?" Interviews with the boy's neighbors began to supply at least part of the answer.

Children left alone

One neighbor lady said, "I try not to think of him the way he is now, but how he was when he came to our home

and played with our children years ago." Tears filled her eyes as she recalled one afternoon when the young boy, then a small child, rushed to her home after his father had picked him up at a day nursery. As the little boy held on to her hand, she asked, "Why do you always come running to our house when you come home from the nursery?" The tot replied sorrowfully, "Because there is no mommy at my house."

The woman said that this answer almost broke her heart. There was a mommy at his house and a father also, but many times the children were left at home alone to care for themselves. Often the children would go to the neighbors' homes because there was not light

and companionship at their own home. They were afraid of the dark. This was not just a darkness that fades with the morning sunlight. You see, there is a darkness that comes when there is no mother there.

Influence of good mothers

Throughout my life I have seen the influence for good which dedicated mothers have had in their homes. Because of this, I should like to present my thoughts today in hopes of giving encouragement, strength, and guidance to those of your number who are confused and wondering about the importance of their call in the Lord's eternal plan.

President David O. McKay put it beautifully when he said, speaking of mothers, "This ability and willingness properly to rear children, the gift to love, and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowing with immortality eternal spirits, she is co-partner with the Creator himself." (*Gospel Ideals*, Salt Lake City: Improvement Era, 1953, pp. 453-54.)

Working mothers

One of the great tragedies of our day is the confusion in the minds of some which would cause mothers to

go to work in the marketplace. Satan, that master of deceit, would have us believe that when we have problems with our children, the answer may be a nicer home in a finer neighborhood, that they might have their own bedroom, or better quality clothes, and maybe their own car. Satan would have us believe that money or the things money can buy are more important in the home than mother.

Now there are some mothers with school-age children who are the breadwinners of their family and they must work; they are the exception. Fathers and mothers, before you decide you need a second income and that mother must go to work out of the home, may I plead with you: first go to the Lord in prayer and receive his divine approbation. Be sure he says yes. Mothers with children and teenagers at home, before you go out of your homes to work, please *count the cost* as carefully as you count the profit. Earning a few dollars more for luxuries cloaked in the masquerade of necessity—or a so-called opportunity for self-development of talents in the business world, a chance to get away from the mundane responsibilities of the home—these are all satanic substitutes for clear thinking. They are counterfeit thoughts that subvert the responsibilities of motherhood. As you count the costs of mother working out of the home, please consider the following:

Counting the cost

—A mother gone when her children need her most or one who is too tired from a day spent in employment. Far better for a boy or girl to go to school in last year's shirts or hand-me-down dresses that are clean even though not in the height of fashion and come home to find mother there, than for a boy or girl to go to school in finer and newer clothes and come home to a new TV or a baby-sitter because Mother is away working.

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I like the poem of Esther H. Doolittle:

Mother

Sometimes when I get home from school
And mother isn't there,
And though I know she'll be back soon
And I don't really care,
Still all the furniture looks queer,
The house seems hushed and sad:
And then I hear her coming in,
And, oh boy, am I glad!

Neglect of calling

Count as the cost:

—A mother whose daily thoughts have been tinted gray by some whose morals are not as high as hers.

—A mother whose time is so filled that she can't give full measure to the most respected profession of all—motherhood.

—A mother whose energy is so sapped that she is sometimes neglecting her call from the Lord, a call that will one day prepare her to become an eternal mother—a cocreator of spiritual offspring.

—A mother who, in a moment of confusion, has forgotten that you learn to do by doing, you learn to be by being, that motherhood is an art to be developed through practice. This art isn't easy to learn, but learn you can because as you strive, the Lord will bless you with growth, patience, wider understanding, and loving warmth for your family's special needs.

Material comforts

Count as the cost:

—A home where the heart has been weakened, oftentimes destroyed because of the wish for so-called material comforts at the expense of spiritual necessities.

Remember, a loving Father in heaven sent some of his own for you to care for. As in the song "To a Child,"

children are not a gift to us, but a precious loan, a priceless loan to be returned—returned more valuable than when we received them, understanding more, better prepared to return to him who lent them to us. The charge is ours to increase their worth.

Our Father in heaven would rather have you comfort the scratched arm of a little boy in patched trousers than have a baby-sitter or older sister or brother do the same because you are away working. He would rather have you read stories in the afternoon to a little girl in a faded blue hand-me-down dress than have her entertained by a color TV because you are away working to make the payments. He would rather have a child come home from school to a mother ironing clothes or baking cookies, than to come home to a hired housekeeper because mother is away learning typing or shorthand to improve her job qualifications.

Importance of mothers

Brothers and sisters, do without if you need to, but don't do without mother. Mother is more important in the home than money or the things money can buy. Our Father in heaven wants you to be in your home to guide these spirits as no one else can, in spite of material sacrifices that may result. He created you to learn to be a good mother—an eternal mother. It is your first and foremost calling. No baby-sitter, no grandmother, no neighbor, no friend, no Relief Society sister, older brother or sister, or even a loving dad can take your place.

Again we say, unless the Holy Ghost has given you a confirmation that it is all right, don't go out of your home for hire.

Help for mothers

Now, to those of us who are husbands and children, let us help our mothers and wives be happy in our

homes. Let us love them, honor them, respect them, revere them. Let us help them fulfill their call from the Lord. Let us be sure we do our part to make our homes pleasant. Let us help them have time for mental improvement, for educational growth, for cultural pursuits, and for developing talents. A home will be blessed and enriched when a mother is encouraged in these paths.

I know a young mother who has a great talent in music. She sings beautifully and plays the piano with great feeling and ability. Every week she gives a lesson to each of her four little children. Every day she spends a few minutes *alone* with each child, sometimes sharing with them her love for art or music. Besides blessing her children and her husband with great talents, she leads a choir and gives joy to many with her singing. When women develop their talents, it is a blessing to themselves and their families.

Value of appreciation

Remember too, brethren, a cheery "please," "thank you," or "I'm sorry, dear" will go a long way to heal the wounds of a sometimes frustrating day. It's amazing what a two-minute phone call to your wife at midday can do for her spirits. You sons and daughters and husbands, it is important for our

exaltation that our wives and mothers enjoy and learn their profession well. Let us do our part to help them.

May the Lord bless mothers everywhere. You who stay home to tend and care for the little spirits that bless your home, may you feel that sweet spirit of peace, contentment, and satisfaction. To you mothers who are the breadwinners in your family and must be gone from your home, may you be blessed with an abundance of the spirit of heaven to strengthen and sustain you as you direct the lives of these beautiful little ones that lighten and enliven your home.

To you mothers who haven't yet caught the vision of your eternal call, may you especially be enlightened by the spirit of truth as you weigh carefully in the balance the things of real value in this life. In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop H. Burke Peterson of the Presiding Bishopric has just addressed us.

Elder William H. Bennett, Assistant to the Council of the Twelve Apostles, will now address us. He will be followed by Elder Marvin J. Ashton of the Council of the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

My beloved brothers and sisters, there is a property of matter, universally displayed in the heavens and in and on the earth, by which things and individuals remain at rest, or in uniform motion unless acted upon by some force that alters the course. We call this

property of matter *inertia*. Inertia is evidenced in various ways: in the things we work with and through; in our personal lives and in our homes; in our relations with our fellowmen, and with our Father in heaven and his Son Jesus Christ; and in the way we do or do not

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honor or magnify the priesthood and the offices and callings we hold in the Church.

Inertia

Inertia can work against us or for us depending on our starting point and our attitude. It works against us if we are at rest and are content to remain that way rather than getting into action. Procrastination, which is the practice of putting off, intentionally and habitually, those things that should be done in a timely manner, not only wastes time; but it leaves our lives empty, unfulfilled, and unhappy. Inertia works for us if we are in action and are moving forward and upward in meaningful ways toward all-important goals based on a clear understanding of who we are, where we came from, why we are here, and where we are going.

As we think about these things, perhaps it would be well to remind ourselves that, no matter who we are, we pass through life but once, and whatever record we make is made forever. Time keeps marching on. We live our lives, of course, in the present—one moment at a time. But with each tick of the clock the present becomes the past, and the past cannot be changed. It is also true, however, that with each tick of the clock a part of the future becomes the present. Thus, the key to a successful and happy life is to strive diligently always to make the most of the present—to make the most of each moment as it arrives. If we can just practice the self-discipline necessary to do this, our past can become glorious to behold and our future will be assured.

Purposeful action

The greatest loss of power that there is, is the loss that results from the failure of individuals to reach their potential. There are many reasons for this. But if we reduce them to a few common

denominators, we can say that some of the more important ones are failure to do adequate realistic planning; lack of desire, commitment, and dedication; failure to use time effectively; and failure to correct one's mistakes. Let us think for a moment about the 26 letters in our English alphabet. We can repeat them frontwards or backwards, but when we do, they have little meaning because they have not been put together with purpose and direction. But when they are given purposeful direction, the end product is great poetry, prose, heartwarming songs, sacred hymns, scripture, scientific writings, etc. Such results do not come without effort. Ernest Hemingway, a best-seller author, is reported to have said that he found it necessary to rewrite the opening chapters to his books 45 to 50 times before he felt they were ready for public consumption. When he put forth that kind of effort, he was able to produce what many people consider to be easy reading.

As it is in using the letters of the alphabet in writing, so it is in putting things together in our lives; action is all-important, but action alone is not enough. We need the right kind of action, purposeful action—the things we do should add up in meaningful ways and contribute to rich, purposeful living here and bring eternal joy hereafter. The wrong kind of action can destroy.

Richard L. Evans' quotations

Many poets, philosophers, and others have written about these things in meaningful ways, but today I should like to put the spotlight on some of the inspired utterances of our beloved Richard L. Evans as given in his "Sunday Morning from Temple Square" presentations:

"The past has its place and is valuable for lessons learned. The present also has its place, and what we cannot change should not needlessly keep

us from looking and moving forward. Nothing lost or left behind should keep us from now becoming what we can become, from learning what we now can learn.

"There are new decisions every day, every hour, and reasons to improve and to repent. Whatever we are, wherever we've been, each day we have some opportunity to determine direction. . . .

"Whatever the past or its meaning, or its length, or its losses, or its lessons learned or left unlearned, we go on from where we are—wherever it is—and become what we can become; with work, repentance, improvement; with faith in the future." (Richard L. Evans, Jr., *Richard L. Evans—The Man and the Message*, Bookcraft, Inc., 1973, pp. 124-25.)

"Some *things* we inherit. Some *things* are passed to us from others. But this doesn't make of *us* anything we aren't. We may enjoy the talents of others, but this doesn't develop our own. We do not suddenly become what we do not cooperate in becoming. We do not learn well what we are not willing to learn.

"In indifference, some things may remain in our minds, some things may attach themselves to us. But generally what we are, what we do, what we become is because we were willing to put in for what we want to get out.

"Basically we always were. And what we shall be is what we are, plus what we add to it—always and forever. And there would be no better time than now to decide to learn, to do, to develop, to work, to improve, to produce, to increase our competence, to extend ourselves in service.

"'The darkest day in life,' said Allen Shawn, 'is the one in which we expect something for nothing.' 'Nothing comes from nothing. Nothing ever could.'" (*The Man and the Message*, pp. 101-102.)

Doers of the word

My brothers and sisters, if we are to make the most of our lives we must have a desire to do so and must work at it. We must recognize that we are spiritual children of our Father in heaven, that we are here on earth to be tested and to prove ourselves. We must heed the counsel given in the New Testament in James, chapter one, verses 22 through 24 as follows:

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Meaningful involvement

One of the great challenges we face in The Church of Jesus Christ of Latter-day Saints today is that we have too many priesthood holders who are at rest. Because they are, oftentimes their wives and children are not as active in the Church as they could be and should be. I challenge all of you who are in this category to *awaken, arise, and advance*, so that the blessings of the gospel of Jesus Christ can be experienced in your personal lives and in the lives of your loved ones. Do not be content to just go through life and put in your time. Resolve that you will make the most of your life, live the gospel, keep the commandments, and set the proper example before your loved ones and before all with whom you come in contact. Do not shortchange yourselves and others by being too easy with yourselves. There is just too much at stake to take this matter lightly. Those of us who have leadership responsibilities for building the kingdom and for saving the souls of our Father's children—which is the main objective of all that we do in the Church—should be imag-

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inative and ingenious in seeking ways and means for getting through to the minds and the hearts of those for whom we have responsibility, and for getting them involved in meaningful ways. The key to activity is meaningful involvement. Truly we do learn to do by doing. Seamann A. Knapp, who is considered to be the father of the demonstration method of teaching, once said that a man may doubt what he hears, and possibly what he sees, but he cannot doubt what he does himself. How true that is.

Checking on ourselves

In conclusion let me suggest that each of us conduct a personal interview with ourselves periodically to see how well we are doing. To make this most meaningful we need to have challenging goals for ourselves that require us to stretch ourselves in order to attain them. Let us be truly objective with ourselves as we conduct these personal interviews. Some of the best planning and supervision that any of us can take part in is the planning and supervision that we do for ourselves as we take definite steps to chart a meaningful course in life by establishing goals and methods for reaching them and then checking

up on ourselves. In doing so we should let the gospel of Jesus Christ be our guide, and use the measuring sticks that the Lord himself, and his prophets—including our living prophets today—have given for our guidance.

My brothers and sisters, I pay tribute today to President Kimball as a great man and prophet of God, and I pledge my loyalty and full support to him, his counselors, the members of the Quorum of the Twelve, and all the other General Authorities. I know that God lives, and that his Son lives, and I am so grateful to be associated with the other Brethren in helping to build the kingdom here on earth. There is much important work to be done, and every one of us is needed. May we be diligent in keeping the commandments and being faithful Latter-day Saints, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder William H. Bennett, Assistant to the Council of the Twelve.

Elder Marvin J. Ashton of the Council of the Twelve Apostles will be our concluding speaker.

Elder Marvin J. Ashton

Of the Council of the Twelve

With you, I have been thinking over the past months about the fuel crisis, the energy crisis, and what it has meant to us. We have been through a few inconveniences, and fortunately the crisis has been relieved somewhat. But today my thoughts are with a crisis that has not been relieved, one that is with us, one that I feel needs our attention.

Spiritual energy

Picture with me in your mind's eye, if you will, a church building with a recently-placed sign reading, "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Picture with me further a home with a welcome mat bearing the inscription, "Welcome Neighbor—Spiri-

tual Oil Available—Come In As You Are." Picture with me still further an individual whose very countenance radiates, "I know God lives—my cup runneth over."

Brethren and sisters, we are living in a time of urgency. We are living in a time of spiritual crisis. We are living in a time close to midnight. There is an urgency to meet the worldwide spiritual crisis through action now. It can only be accomplished by performance. Procrastination is a deadly weapon of human progress. Thank God there is no need of a shortage in the oil of preparedness. It is accumulated at will, drop by drop, in righteous living.

Parable of ten virgins

Jesus, our Redeemer, has given to us for our use in this day a powerful parable to stress the importance of constant personal preparedness. It is known as the parable of the Ten Virgins, a warning to all mankind everywhere.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were

ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13.)

Analogy to church members

It can be properly and appropriately concluded that the ten virgins represent the people of the Church of Jesus Christ, and not alone the rank and file of the world. The wise and foolish virgins, all of them, had been invited to the wedding supper; they had knowledge of the importance of the occasion. They were not pagans, heathens, or gentiles, nor were they known as corrupt or lost, but rather they were informed people who had the saving, exalting gospel in their possession, but had not made it the center of their lives. They knew the way, but were foolishly unprepared for the coming of the bridegroom. All, even the foolish ones, trimmed their lamps at his coming, but their oil was used up. In the most needed moment there was none available to refill their lamps. All had been warned their entire lives.

Individual requirement

Today thousands of us are in a similar position. Through lack of patience and confidence, preparation has ceased. Others have lulled themselves to sleep to a complacency with the rationalization that midnight will never come. The responsibility for having oil in our personal lamps is an individual requirement and opportunity. The oil of spiritual preparedness cannot be shared. The wise were not unkind or selfish when they refused oil to the foolish in the moment of truth. The kind of oil needed

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by all of us to light up the darkness and illuminate the way is not shareable. The oil could have been purchased at the market in the parable, but in our lives it is accumulated by righteous living, a drop at a time.

How can one share the blessings that come through visiting the sick? How can one share in the blessings that come from assisting the widow or the fatherless? How can one share a personal testimony? How can one share the blessings of conference attendance? How can one share the lesson of obedience learned in living the principle of tithing? Certainly each must accumulate this kind of oil for himself. Let us not procrastinate. Midnight is so far and yet so close to those who have procrastinated. "But behold, your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late, and your destruction is made sure. . . . (Hel. 13:38.)

There is an urgency in this day for us to prepare for the coming of the Lord. For you who have heeded the warning and continue in your preparations to accumulate the oil of righteousness in your lamps, great blessings are yours.

Masterton Ward building

Now go back again with me in your thoughts to the church building about which we spoke earlier with its sign of "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Each one of us undoubtedly has a different building in mind. Perhaps yours is the one you attend most frequently—your own ward or branch.

The one I have in mind today is the Masterton Ward in the Wellington New Zealand Stake. We had the opportunity of dedicating this choice house of worship in February. Never have I been in a building so immaculately clean. It

looked new. It smelled new. It was beautiful in its appropriate simplicity. It was worthy in appearance to be dedicated to the Lord. It was built by our people.

It was paid for by our people. It was polished to a fine finish by hands that took pride. It was tastefully landscaped and structurally sound. According to the town mayor, a nonmember, it was built by people who are happy. Three weeks before our arrival it was predicted by some that it couldn't possibly be ready for dedication. Those so inclined to doubt didn't know this good bishop and his ward family—people of humble circumstances but powerfully committed. Walls were painted, floors waxed, and so on by parents when their children had been put to sleep for the night. Young boys, appropriately encouraged, carried buckets of water to make the lawns green and the flowers bloom around the chapel, because New Zealand had been long without rain. It was not only completed, it was shining! Here was a group of people accumulating oil for their lamps a drop at a time through sacrifice, preparation, cooperation, faith, and works. As these ward members worked together to meet the midnight hour, their love for each other was nurtured. They, too, shined in their triumph.

Spiritual oil available

In all of our ward and stake buildings spiritual oil is available. Come and prepare. Join the ward members. Be involved. Don't simply give—give of yourself. Don't take without taking part. One who is thinking of others and serving others is filling his lamp with oil. While our worldwide fuel energy crisis is relieved by conservation, quite to the contrary, the spiritual crisis is corrected through use and preparation. I declare to you today that the more you give, the more drops of spiritual oil you will accumulate for yourself.

I am thinking now of a certain

home, the home of a neighbor—your friend and mine. He certainly is one whose home is appropriately identified as one carrying the greeting, "Welcome Neighbor—Spiritual Oil Available—Come In As You Are." I refer to the home of our beloved President Spencer W. Kimball. Wherever you are, wherever you have been, he is your friend. His is a home of prayer. When he prays, we feel the Lord's power near. Faith precedes his prayers. Those of us who have the great blessing of daily, intimate association with President Kimball have heard him observe in the very recent past that with each passing day, prayer in his life has a new dimension. Prayer is a learning experience. Prayer is a power experience. Prayer is a humbling experience. Prayer is a resource for spiritual fuel. To pray with President Kimball is a spiritual refreshment.

Adding oil to lamps

May we not appropriately conclude that though he, Spencer W. Kimball, is a prophet of God, yet learns he to pray by praying. He has wisely told us, "Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payments of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity—these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 256.)

I bear witness to you that God listens to humble prayer. If he didn't, he wouldn't ask us to pray. Part of our worthwhile, urgency prayers today can be a reverent, quiet, listening period. Can we not appropriately say that he

that goes to the well of prayer with faith unwavering is daily drawing oil for his lamp? It is also possible to help accumulate our supply in meaningful meditation.

Active dedication

Once more, think with me of those individuals of your acquaintance who radiate active dedication in God's kingdom. It is a thrill to associate with them. It is a lift to feel of their enthusiasm and preparation in being about His business. I am thinking now of a beautiful 22-year-old young lady, a convert of two years, Sister Ashton and I met recently in California. She is so excited about her recently discovered, priceless possession—the gospel of Jesus Christ—it is thrilling to be around her. There is a sincere urgency on her part to share the gospel with her associates, particularly her wonderful parents and family. As she prepares and performs, she accumulates oil for her lamp. There is no doubt in our minds she knows that God lives and Jesus is the Christ. Her cup truly runneth over with the blessed knowledge and conviction that she has.

When she so sweetly and yet so earnestly asked us if we couldn't find a few moments to come and visit with her parents in their lovely home, we felt an urgency at once to be there. There was good fellowship in the home. There was peace, unity, and love within its walls. "How wonderful my 22 years have been," she said, "so challenging and rewarding. My blessings have been countless and I am very thankful to my Heavenly Father. He blessed me with parents I love dearly and opportunities that I have received with them. The Church and the gospel inspire me to work very hard in everything I do—especially in living a good life and sharing my many blessings with others."

Here is one of God's choicest daughters aware of the importance now, right now, and the truths as

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recorded in Alma 34:32, "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."

Time of urgency

Brothers and sisters, we are living in a time of urgency. We are living in a time of spiritual crisis. We are living in a time close to midnight. "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord." (D&C 87:8.)

I pray our Heavenly Father to daily assist us in our preparations that we may accumulate the oil of spirituality drop by drop, thought by thought, and act by act as we walk forward. The signs are available to us if we will but look. Thanks to the mercy and kindness of God we can say, "Spiritual Fuel Available—No Rationing—No Stamps—No Quotas—Come and Prepare." Through proper preparing and performing from within the walls of our homes, we can appropriately indicate, "Welcome Neighbor—Spiritual Oil Available—Come In As You Are."

Finally, I leave with you my witness: your lamp too can runneth over with spiritual fuel if you will but let it accumulate day by day, drop by drop, in righteous service to God and man.

God lives. Jesus is the Christ. He is our Redeemer, and this is His kingdom here on the earth. To this I bear humble testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Marvin J. Ashton of the Council of the Twelve has been our concluding speaker.

A special welfare meeting will be held at seven o'clock tomorrow morning (Saturday) here in the Tabernacle

on Temple Square. Invited to attend this special session are General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

The third general session to be held in the morning at 10 a.m. will be the Solemn Assembly where the President and the other General Authorities and the general officers of the Church will be presented for the vote of the conference.

All sessions of the conference will be broadcast over KSL Radio and KIRO Radio-Seattle beginning at midnight tonight, and can be heard in many areas of the United States and the world—Canada, Alaska, Europe, Central and South America, and the islands of the Pacific.

The singing for this session has been furnished by the Brigham Young University Priesthood Choir. We are grateful for the presence of you devoted young men and for the stirring music you have rendered at this session of the conference.

With Ralph Woodward conducting and Robert Cundick at the organ, the choir will now sing from the music of Brahms "Let Nothing Ever Grieve Thee."

Following the singing, the benediction will be offered by Elder Scott B. Price, former president of the Ogden Utah East Stake.

This conference will then be adjourned until tomorrow morning.

The choir sang the song, "Let Nothing Ever Grieve Thee."

The benediction was offered by Elder Scott B. Price, former president of the Ogden Utah East Stake.

The conference was then adjourned until ten o'clock the next day.

SECOND DAY MORNING MEETING SOLEMN ASSEMBLY

THIRD SESSION

The third session of the conference convened in the Salt Lake Tabernacle on Saturday, April 6, 1974, at 10 a.m.

President Spencer W. Kimball presided and conducted. This session was a solemn assembly, at which the First Presidency of the Church was reorganized.

The music for this session was rendered by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ.

President Kimball made the following opening remarks:

President Spencer W. Kimball

Many members and officers of the Church are gathered here from near and far to worship and participate in the proceedings of this conference. To all assembled in this historic Tabernacle this morning and to the thousands of members and friends of the Church tuned in by radio and television, we extend our blessings and warm greetings in this the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This is an especially important meeting, being a Solemn Assembly where the President of the Church and other General Church Authorities and Officers will be presented for sustaining vote.

By means of satellite transmission, sessions of this conference will be heard over the facilities of nearly 100 radio stations in Australia and countries of South America originating with KSL in Salt Lake City.

We are grateful to the managers and operators of radio and television stations in many parts of the world who are cooperating to provide the extensive coverage of this conference.

The music for this session will be rendered by the Tabernacle Choir under the direction of Richard P. Condie with Alexander Schreiner at the organ. We shall begin this service by the Choir singing "Awake, Ye Saints of God, Awake!" with the words of Eliza R. Snow and music by Evan Stephens, following which Elder Hugh B. Brown of the Council of the Twelve Apostles will offer the invocation.

"Awake, Ye Saints of God, Awake!" was sung by the choir.

The invocation was offered by Elder Hugh B. Brown of the Council of the Twelve.

President Kimball

The Tabernacle Choir will now sing from the music of John Tullidge, the inspired words of Parley P. Pratt, "An Angel from on High," following which President N. Eldon Tanner, first counselor in the First Presidency, will present the General Authorities and General Officers of the Church for the vote of the conference.

The hymn, "An Angel from on High," was sung by the choir.

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President N. Eldon Tanner

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time; but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We are met in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new president of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a general conference for President John Taylor, until the present time.

The priesthood of the Church, insofar as the Tabernacle can accommodate them, is seated here by priesthood quorums.

The First Presidency, the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of the Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The *Regional Representatives* of the Twelve and the *Mission Representatives* of the Twelve and the First Council of the Seventy occupy the seats to the north and south of the stand, both lower seats within the railing and those on the stand level, and the front seats in the body of the hall.

The *patriarchs* occupy the seats near the front in the body of the hall.

The *high priests* of the Church, including presidents of stakes and their counselors, the high councilors, the presidencies and members of quorums, and ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries.

The *seventies* occupy the north part of the building on the main floor under the north gallery.

The *elders* occupy the south part of the building on the main floor under the galleries.

The *Aaronic Priesthood* (priests, teachers, and deacons) occupy the seats on the main floor, just back of the high priests, under the gallery on the east.

The *general membership* of the Church occupy the rest of the building.

Many are gathered in the Assembly Hall, the Salt Palace, and in their homes, and wherever you are, members of the Church may participate in the voting.

The voting will be by priesthood quorums first, and then by the conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency
2. The Quorum of the Twelve
3. The patriarchs
4. The high priests, including the

Assistants to the Twelve, Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the high councilors, presidencies of quorums, quorum members, the Presiding Bishopric, and ward bishoprics.

5. The seventies

6. The elders

7. The Aaronic Priesthood (priests, teachers, and deacons).

8. The whole congregation here assembled, including the priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed. Those voting will when called upon arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to manifest to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right arms to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and nega-

tive votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Everyone is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will then be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right arms to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right arm to the square.

The officers so to be voted for by quorums are the following.

The president of the Church;

The first counselor to the president of the Church;

The second counselor to the president of the Church;

The president of the Quorum of the Twelve;

The Council of the Twelve;

The Patriarch to the Church;

The sustaining of the counselors in the presidency, the Council of the Twelve, and the Patriarch, as prophets, seers, and revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the general officers of the Church, and the general auxiliary officers of the Church will be sustained by voting as in the ordinary general conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of

quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may his Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of his Church may have a voice in sustaining those whom he has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

VOTING ON FIRST PRESIDENCY

The *First Presidency* will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet,

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seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, the Regional Representatives and Mission Representatives, the presidents of stakes and their coun-

selors, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums of seventies, and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The seventies of the Church will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second coun-

selor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The *entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall, in the Salt Palace, and elsewhere likewise arise and join in the voting, and likewise all those listening in on the air, or viewing these proceedings by television.

It is proposed that we sustain *Spencer Woolley Kimball* as prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Nathan Eldon Tanner* as first counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Marion George Romney* as second counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

President Kimball, so far as noted, the last vote and all the other votes preceding it were unanimous.

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the president of the Quorum of the Twelve

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and then to sustain all the members of the Quorum.

The *First Presidency* will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *First Presidency* will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The *patriarchs of the Church* here

assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *seventies of the Church* will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right

hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Aaronic Priesthood of the Church* will please be seated.

The *entire congregation of the Church* assembled here and elsewhere will please arise.

It is proposed that we sustain *Ezra Taft Benson* as president of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints: *Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, and L. Tom Perry.*

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Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

The *First Presidency* will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *First Presidency* will please be seated.

The *Quorum of the Twelve* will please arise:

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Quorum of the Twelve* will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *patriarchs of the Church* will please be seated.

The *high priests of the Church* here assembled, including the Assistants to the Twelve, the Regional Representatives and Mission Representatives, the presidents of stakes and their counselors, the Presiding Bishopric and ward bishoprics will please arise.

It is proposed that we sustain

Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *seventies of the Church* will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *elders of the Church* will please be seated.

The *Aaronic Priesthood* of the Church here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The *Aaronic Priesthood* of the Church will please be seated.

The *entire congregation of the Church* here assembled and elsewhere will please arise.

It is proposed that we sustain *Eldred G. Smith* as Patriarch to the Church.

Those in favor will raise their right

hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

This vote was likewise unanimous in the affirmative.

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the prophets, seers, and revelators to the Church.

The *First Presidency* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The *Quorum of the Twelve* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The *patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The patriarchs of the Church will please be seated.

The *high priests of the Church* here assembled, including the Assistants

to the Twelve, and others previously mentioned will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The high priests of the Church will please be seated.

The *seventies of the Church* here assembled, including the Presidents of the First Council of the Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The seventies of the Church will please be seated.

The *elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The elders of the Church will please be seated.

The *Aaronic Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right

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hands; those opposed will manifest it by the same sign.

The Aaronic Priesthood of the Church will please be seated.

The *entire congregation of the Church* will please arise.

It is proposed that we sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as prophets, seers, and revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

President Kimball, so far as observed, the voting on this proposal was also **unanimous in the affirmative**.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the general officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular general conferences. The audience will remain seated while voting; all the members will vote at the same time, by the up-lifted hand. We suggest that those in the Assembly Hall and elsewhere also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Alma Sonne
ElRay L. Christiansen
Sterling W. Sill
Henry D. Taylor
Alvin R. Dyer
Franklin D. Richards
Theodore M. Burton
Bernard P. Brockbank
James A. Cullimore
Marion D. Hanks
Joseph Anderson
David B. Haight
William H. Bennett
John H. Vandenberg
Robert L. Simpson
O. Leslie Stone
James E. Faust
J. Thomas Fyans
Neal A. Maxwell

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain *Spencer Woolley Kimball* as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as *The First Council of the Seventy:

Seymour Dilworth Young
Milton R. Hunter
Albert Theodore Tuttle
Paul H. Dunn
Hartman Rector, Jr.
Loren C. Dunn
Rex D. Pinegar

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church: Victor L. Brown, Presiding Bishop
H. Burke Peterson, First Counselor
Vaughn J. Featherstone, Second

Counselor

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain all Regional Representatives of the Quorum of the Twelve Apostles and all Mission Representatives of the Quorum of the Twelve and First Council of the Seventy as they are at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the named individuals in the following departments, committees, and other general Church organizations.

Historical Department

Howard W. Hunter and Bruce R.

McConkie, Advisers

Alvin R. Dyer, Managing Director
Joseph Anderson, Associate Managing Director

Earl E. Olson, Assistant Managing
Director
Leonard J. Arrington, Church Historian
Donald T. Schmidt, Church Librarian-
Archivist

Welfare Services Department

Marvin J. Ashton, Adviser
Victor L. Brown, Chairman
Robert L. Simpson, Managing Director,
Social Services
Junior Wright Child, Managing
Director, Church Welfare
Dr. James O. Mason, Commissioner
of Health Services

Family Home Evening Committee

Boyd K. Packer, Adviser
James A. Cullimore, Managing
Director

Priesthood Missionary Committee

Ezra Taft Benson, Chairman of
Executive Committee
Gordon B. Hinckley, Thomas S.
Monson, and Bruce R. McConkie,
Vice-Chairmen
Loren C. Dunn, Managing Director

Melchizedek Priesthood Committee

Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie

Military Relations Committee

Boyd K. Packer, Adviser
David B. Haight, Managing Director

Priesthood Genealogical Committee

Mark E. Petersen and Howard W.
Hunter, Advisers
Theodore M. Burton, Managing
Director

Music Department

Mark E. Petersen and Boyd K. Packer,
Advisers
O. Leslie Stone, Managing Director

Tabernacle Choir

Isaac M. Stewart, President
Richard P. Condie, Conductor

Jay E. Welch, Assistant Conductor
Alexander Schreiner, Chief Tabernacle
Organist
Robert N. Cundick, Tabernacle
Organist
Roy M. Darley, Tabernacle Organist

Physical Facilities Department

Marvin J. Ashton, Adviser
John H. Vandenberg, Managing
Director

*Department of Internal
Communications*

Thomas S. Monson, Boyd K. Packer,
Marvin J. Ashton, and Bruce R.
McConkie, Advisers
J. Thomas Fyans, Managing Director

Department of Public Communications

Mark E. Petersen and Gordon B.
Hinckley, Advisers
Wendell J. Ashton, Managing Director

Church Board of Education

Spencer W. Kimball
Nathan Eldon Tanner
Marion G. Romney
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
LeGrand Richards
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer
Marvin J. Ashton
Bruce R. McConkie
L. Tom Perry
Alvin R. Dyer
Marion D. Hanks
A. Theodore Tuttle
Paul H. Dunn
Victor L. Brown
Belle S. Spafford

*Commissioner,
Church Educational System*
Neal A. Maxwell

Church Finance Committee:
Wilford G. Edling

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Harold H. Bennett
 Weston E. Hamilton
 Lee S. Bickmore
 David M. Kennedy
 Warren E. Pugh
Church Auditor
 James A. Norberg

Melchizedek Priesthood MIA

Thomas S. Monson, Boyd K. Packer,
 Marvin J. Ashton, and Bruce R.
 McConkie, Advisers
 James E. Faust, Managing Director
 Marion D. Hanks, Associate Managing
 Director with all members of the
 board as at present constituted.

Aaronic Priesthood MIA

Under the direction of the Presiding
 Bishopric:
 Victor L. Brown, H. Burke Peterson,
 and Vaughn J. Featherstone

Young Men's Mutual Improvement Association

Robert L. Backman, President
 LeGrand R. Curtis, First Counselor
 Jack H. Goasling, Jr., Second
 Counselor
 with all members of the board as at
 present constituted.

Young Women's Mutual Improvement Association

Ruth Hardy Funk, President
 Hortense H. Child, First Counselor
 Ardeth G. Kapp, Second Counselor
 with all members of the board as
 at present constituted.

Relief Society

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second
 Counselor
 with all members of the board as
 at present constituted.

Sunday School

Russell M. Nelson, President
 Joseph B. Wirthlin, First Counselor
 Richard L. Warner, Second Counselor
 with all members of the board as
 at present constituted.

Primary Association

LaVern Watts Parmley, President
 Naomi Ward Randall, First Counselor
 Florence Reece Lane, Second
 Counselor
 with all members of the board as
 at present constituted.

Those in favor please raise their
 right hands; those opposed will mani-
 fest it by the same sign.

President Kimball, so far as I have
 observed, the voting in each case was
 unanimous in the affirmative.

President Kimball has asked me to
 invite Elder L. Tom Perry to take his
 place on the stand with the Quorum of
 the Twelve. We shall also ask Elder
 J. Thomas Fyans and Elder Neal A.
 Maxwell to take their places on the
 stand with the Assistants to the Twelve.

President Spencer W. Kimball

Beloved brethren and sisters, all
 you who are near and you who are afar,
 today we have participated in a solemn
 assembly. Solemn assemblies have been
 known among the Saints since the days

of Israel. They have been of various
 kinds but generally have been associ-
 ated with the dedication of a temple or
 a special meeting appointed for the
 sustaining of a new First Presidency or

a meeting for the priesthood to sustain a revelation, such as the tithing revelation to President Lorenzo Snow.

The solemn assembly

The Prophet Joseph Smith spoke concerning the solemn assembly:

"Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom." (D&C 88:70.)

Joseph Smith and Brigham Young were first sustained by a congregation, including a fully organized priesthood. Brigham Young was sustained on March 27, 1846, and was "unanimously elected president over the whole Camp of Israel . . ." by the council. (B. H. Roberts, *A Comprehensive History of the Church*, vol. 3, p. 52.) Later he was sustained, and the Hosanna Shout was given.

Each of the presidents of the Church has been sustained by the priesthood of the Church in solemn assembly down to and including President Harold B. Lee, who was sustained October 6, 1972.

First solemn assembly

Joseph Smith led the first solemn assembly, and after closing his discourse, he called upon the several quorums, commencing with the presidency, to manifest by rising, their willingness to acknowledge him as the prophet and seer and uphold him as such by their prayers and faith. All the quorums in turn cheerfully complied with this request. He then called upon all the congregation of Saints also to give their assent by rising to their feet.

He then proceeded to have the quorums of the priesthood and then the Saints in general stand to signify their sustaining; the leaders of the Church and the councils of the Church were similarly approved.

Joseph Smith said:

"The vote was unanimous in every

instance, and I prophesied to all, that inasmuch as they would uphold these men in their several stations, (alluding to the different quorums of the Church), the Lord would bless them . . . in the name of Jesus Christ, the blessings of heaven should be theirs; and when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed, but if not, the judgments of God will follow close upon them until that city or that house which rejects them shall be left desolate." Then the Hosanna Shout was given. (See *Documentary History of the Church*, vol. 2, pp. 416-18.)

Church in action

Today you have seen the Church in action. You have seen the mighty works of the Lord, how that everything is done by common consent, and those who are led sustain those who lead them. This is a constituent assembly, and all members of the Church were invited to attend.

Those of us who have this day been sustained by you enter into our duties with full purpose of heart. We are grateful, deeply grateful, for your sustaining vote. Our only interest now is to advise and counsel the people aright and in total line with the counsels of the Lord as they have come through the generations and dispensations. We love you people and wish for you total progress and joy and happiness, which we know can come only through following the admonitions of God as proclaimed through his prophets and leaders.

Gospel of peace

As we incline our hearts to our Heavenly Father and his Son Jesus Christ, we hear a symphony of sweet music sung by heavenly voices proclaiming the gospel of peace.

As representatives of the people, we follow the suggestion of Paul, the

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apostle of long ago, as he urged the Colossian saints to “. . . Seek those things which are above, where Christ sitteth on the right hand of God.

“Set your affection on things above, not on things on the earth.” (Col. 3:1-2.)

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Col. 3:16.)

And so with this melody of love in our hearts, unitedly we move forward to advance the work of the Lord, knowing that it is not for a century or a mill—that it is not for a century or a millennium but forever.

Voice of God to Adam

Now as we listen to the sweet melody of eternity, what do we hear?

We hear the voice of God calling on our father Adam, person to person, saying:

“I am God; I made the world, and men before they were in the flesh. . . .” (Moses 6:51.)

And our father Adam gave unto us truths which have been basic since the foundation of the world. The gospel is the same yesterday, today, and forever. It is eternal. He proclaimed to us: “. . . the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.” (Moses 6:54.)

Adam was baptized and received the Holy Ghost.

And from Adam we learned of the ultimate coming of the Son, Jehovah. We learned of the redemption of fallen man from the grave. We hear Adam say, “. . . In this life I shall have joy, and again in the flesh I shall see God.” (Moses 5:10.)

Mortality made it possible for them to have seed, and as a result, the

families of the earth have eternity in their grasp. This prophet and his wife “. . . ceased not to call upon God.” (Moses 5:16.)

“And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. . . .” (Moses 5:59.)

And thus it is eternal.

Adam received the priesthood and kept his genealogies in a book of remembrance.

And we thank thee, O God, for this prophet who gave us this firm beginning.

Teachings of Enoch

Again, we thank thee, O God, for another prophet who helped to set the lines straight for us—Enoch, who had communion with God, who said to him as he prophesied and taught the ways of God:

“Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.” (Moses 6:34.)

This holy prophet did walk with God and beheld his creations back to the beginning and forward to the resurrection of Christ and of all men, and the scripture says:

“And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom. . . .” (Moses 7:69.)

Voice of Abraham

Again, what do we hear as we listen? The voice of righteous Abraham, the father of a race. We thank thee, O God, for this prophet Abraham, a holy and righteous man. He was our ances-

tor. He had close communion with our Lord, Jehovah.

He became an astronomer and was entrusted with numerous of the secrets of the heavens and the universe and conversed with the leading scientists of Egypt, the center of astronomy in those days. To Abraham was entrusted the history of the preexistent life which antedated the creation of this earth, and the peopling of this earth became a well-known story to this prophet-patriarch. He taught us pure trust in God.

When asked to sacrifice his son Isaac, with a superhuman faith, he offered the son, even though he had been promised that Isaac would live and would have an immense posterity, for Abraham had the unshakable faith to assure him that even if Isaac's life were taken, "... God was able to raise him up, even from the dead. . . ." (Heb. 11:19.) So we thank thee, O God, for this great prophet.

The Prophet Moses

Again we listen and what do we hear?

We hear the voice of Moses, the prophet. We hear him plead for the freedom of Israel from cursed bondage. We see Moses' acceptance by his Lord when the voice from the burning bush arrested his attention and commanded: "... put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

"... I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . ." (Exod. 3:5-6.)

And we sing again, "We thank thee, O God,"—for the prophet, the great Moses, who lighted the lamps before the Lord.

Peter's testimony

Again as we listen, what do we hear?

We hear the voice of Jehovah addressing Peter, the president of his

church, and when asked: "... Whom do men say that I the Son of man am?" (Matt. 16:13), we hear the great prophet Peter saying with a conviction that knew no doubt: "... Thou art the Christ, the Son of the living God." (Matt. 16:16.) And we hear him again giving his never waning testimony, recalling his experience on the Mount of Transfiguration, and he said:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

There followed an apostasy after the crucifixion, and centuries were to pass when gross spiritual darkness covered the earth. And then when the time was ripe, there came a great awakening, with visions and revelations as in early days.

Voice of God

We listen again and what do we hear?

We hear the voice of a kneeling boy in a forest asking vital questions: What is the truth? Which church shall I join? And another great prophet opens another final dispensation. We hear the voice of almighty God, the Father, saying of the one beside him in perhaps the most spectacular vision of the ages: "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Then listening further, we hear the voice of another who says, "I am Jesus Christ, the son of God . . . the first and the last." (D&C 11:28, 110:4.)

The young prophet was advised that he would be an instrument in the hands of the Lord in restoring the eter-

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nal gospel with all that was lost in early centuries. Then these visions and revelations continued on through years in which the voice of Jehovah was heard again and again, restoring to the earth through this young prophet the truths of the gospel, the priesthood of God, the apostleship, the authorities and powers, the organization of the Church, so that again the revelations and the everlasting truths are upon the earth and available to all men who will accept them. The program of God has been restored that man may have its full power and glory.

Voice of Joseph Smith

Again we listen and hear the voice of the Prophet Joseph Smith, proclaiming: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!" (D&C 128:22-23.)

The day of the Lord

These voices have been heard. These prophets have spoken. This is the day of the Lord. We are in his hands. The restored gospel is here.

We shall serve you, our people, and love you and do our utmost to guide you to your righteous, glorious destiny, with our hearts overflowing with love and appreciation for you.

With our hands to the plow, looking forward; with our eyes to the light, looking upward; we enter into our "Father's business" with fear and trembling and love. We know our Heavenly Father lives. We know his glorified Son Jesus Christ lives. And we know his work is divine. And we bear this solemn testimony to you in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

The choir and congregation will now join in singing "We Thank Thee, O God, for A Prophet" following which we shall hear from Elder Thomas S. Monson of the Council of the Twelve Apostles.

The choir and congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

President Kimball

To those of the television and radio audience who have just joined us in this third session of the 144th Annual Conference of the Church, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve Apostles.

Elder Thomas S. Monson

Of the Council of the Twelve

My beloved brothers and sisters, my heart is full to overflowing. You and I, this memorable day, have been partakers of the Spirit of the Lord Jesus Christ. This is his church. It bears his name. His prophet has lifted each of us beyond the shackles of this earth to the lofty heavens above. Our raised hands are supported by our pledged hearts. The kingdom of God moves forward in its undeviating and eternal course.

Change in Presidency

On a chill day last December, we gathered into this historic Tabernacle to pay honor and tribute to a man whom we loved, honored, and followed—even President Harold B. Lee. Prophetic in his utterance, powerful in his leadership, devoted in his service, President Lee inspired in all of us a desire to achieve perfection. He counseled us, “Keep the commandments of God. Follow the pathway of the Lord.”

One day later, in a very sacred room on an upper floor of the Salt Lake Temple, his successor was chosen, sustained, and set apart to his sacred calling. Untiring in his labor, humble in his manner, inspiring in his testimony, President Spencer W. Kimball invited us to continue the course charted by President Lee. He spoke the same penetrating words, “Keep the commandments of God. Follow the pathway of the Lord. Walk in his footsteps.”

Walking in his footsteps

Later that same evening, I happened to glance at a travel brochure which had arrived at my home several days earlier. It was printed in breathtaking color and written with persuasive skill. The reader was invited to visit the fjords of Norway and the Alps of Swit-

zerland, all in one package tour. Yet another offering beckoned the reader to Bethlehem—even the Holy Land—cradle of Christianity. The closing lines of the brochure’s message contained the simple yet powerful appeal, “Come and walk where Jesus walked.”

My thoughts returned to the counsel God’s prophets—even President Lee and President Kimball—had provided: “Follow the pathway of the Lord. Walk in his footsteps.” I reflected on the words penned by the poet:

I walked today where
Jesus walked,
In days of long ago;
I wandered down each path
He knew,
With rev’rent step and slow.

Those little lanes, they have not
changed—
A sweet peace fills the air.
I walked today where Jesus
walked,
And felt His presence there.

My pathway led through
Bethlehem,
Ah, memories ever sweet;
The little hills of Galilee,
That knew those childish feet;

The Mount of Olives:
hallowed scenes
That Jesus knew before.
I saw the mighty Jordan roll
As in the days of yore.

I knelt today where Jesus knelt,
Where all alone He prayed;
The Garden of Gethsemane—
My heart felt unafraid!

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I picked my heavy burden up,
And with Him by my side,
I climbed the Hill
of Calvary,
Where on the cross He died!

I walked today where Jesus
walked
And felt Him close to me!
—Daniel S. Twohig

We need not visit the Holy Land to feel him close to us. We need not walk by the shores of Galilee or among the Judean hills to walk where Jesus walked.

In a very real sense, all can walk where Jesus walked when, with his words on our lips, his spirit in our hearts, and his teachings in our lives, we journey through mortality.

I would hope that we would walk as he walked—with confidence in the future, with an abiding faith in his Father, and a genuine love for others.

The path of disappointment

Jesus walked the *path of disappointment*.

Can one appreciate his lament over the Holy City? "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34.)

The path of temptation

Jesus walked the *path of temptation*.

That evil one, amassing his greatest strength, his most inviting sophistry, tempted him who had fasted for forty days and forty nights and was an hungry. Came the taunt: "... If thou be the Son of God, command that these stones be made bread." The reply: "Man shall not live by bread alone. ..." Again, "... If thou be the Son of God, cast thyself down: for it is written, He shall

give his angels charge concerning thee. ..." The answer: "... Thou shalt not tempt the Lord thy God." Still again: "... the kingdoms of the world, and the glory of them ... will I give thee, if thou wilt fall down and worship me. ..." The Master replied: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:3-4, 6-10.)

The path of pain

Jesus walked the *path of pain*.

Consider the agony of Gethsemane: "... Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. ..." And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:42, 44.)

And who among us can forget the cruelty of the cross. His words: "... I thirst. ... It is finished. ..." (John 19:28, 30.)

Yes, each of us will walk the path of disappointment, perhaps due to an opportunity lost, a power misused, or a loved one not taught. The path of temptation, too, will be the path of each. "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves. ..." (D&C 29:39.)

Likewise shall we walk the path of pain. We cannot go to heaven in a feather bed. The Savior of the world entered after great pain and suffering. We, as servants, can expect no more than the Master. Before Easter there must be a cross.

While we walk these paths which bring forth bitter sorrow, we can also walk those paths which yield eternal joy.

The path of obedience

We, with Jesus, can walk the *path of obedience*.

It will not be easy. "Though he

were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Let our watchword be the heritage bequeathed us by Samuel: "... Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) Let us remember that the end result of disobedience is captivity and death, while the reward for obedience is liberty and eternal life.

The path of service

We, like Jesus, can walk the *path of service*.

Like a glowing searchlight of goodness is the life of Jesus as he ministered among men. He brought strength to the limbs of the cripple, sight to the eyes of the blind, hearing to the ears of the deaf, and life to the body of the dead.

His parables preach power. With the good Samaritan he taught: "... love ... thy neighbour. ..." (Luke 10:27.) Through his kindness to the woman taken in adultery, he taught compassionate understanding. In his parable of the talents, he taught each of us to improve himself and to strive for perfection. Well could he have been preparing us for our journey along his pathway. Why else would he counsel: "... Go, and do thou likewise." (Luke 10:37.)

The path of prayer

Finally, he walked the *path of prayer*.

Three great lessons from three timeless prayers. First, from his ministry: "... When ye pray, say, Our Father which art in heaven, Hallowed be thy name. ..." (Luke 11:2.)

Second, from Gethsemane: "... not my will, but thine, be done." (Luke 22:42.)

Third, from the cross: "... Father, forgive them; for they know not what they do. ..." (Luke 23:34.)

It is by walking the path of prayer that we commune with the Father and become partakers of his power.

Following our prophet leader

Shall we have the faith, even the desire, to walk these pathways which Jesus walked? God's prophet, seer, and revelator has this day invited us to do so. All we need do is follow him, for this is the pathway he walks.

My first acquaintance with this prophet leader was 24 years ago when I served as a young bishop here in Salt Lake City. One morning, upon answering my telephone, a voice said, "This is Elder Spencer W. Kimball. I have a favor to ask of you. In your ward, hidden away behind a large building on Fifth South Street, is a tiny trailer home. Living there is Margaret Bird, a Navajo widow. She feels unwanted, unneeded, and lost. Could you and the Relief Society presidency seek her out, extend to her the hand of fellowship, and provide for her a special welcome?" This we did.

A miracle resulted. Margaret Bird blossomed in her newly found environment. Despair disappeared. The widow in her affliction had been visited. The lost sheep had been found. Each who participated in the simple human drama emerged a better person.

In reality, the true shepherd was the concerned apostle who, leaving the ninety and nine of his ministry, went in search of the precious soul who was lost. Spencer W. Kimball had walked the pathway Jesus walked. He did so then. He does so now.

Coming to know Jesus

As you and I walk the pathway Jesus walked, let us listen for the sound of sandaled feet. Let us reach out for the Carpenter's hand. Then we shall come to know him. He may come to us as one unknown, without a name, as of old, by the lakeside he came to those men who knew him not. He speaks to us the same words, "... follow thou me. ..." (John 21:22), and sets us to the task which he has to fulfill for our

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time. He commands, and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship; and they shall learn in their own experience who he is.

We discover he is more than the babe in Bethlehem, more than the carpenter's son, more than the greatest teacher ever to live. We come to know him as the Son of God. He never fashioned a statue, painted a picture, wrote a poem, or led an army. He never wore a crown or held a scepter or threw around his shoulder a purple robe. His forgiveness was unbounded, his patience inexhaustible, his courage without limit. Jesus changed men. He changed their habits, their opinions, their ambitions. He changed their tempers, their dispositions, their natures. He changed men's hearts.

Changing men's lives

One thinks of the fisherman called Simon, better known to you and to me as Peter, chief among the apostles. Doubting, disbelieving, impetuous Peter was to remember the night that Jesus was led away to the high priest. Present were the priests whose greed and selfishness the Master had reproved, the elders whose hypocrisy he had branded, the scribes whose ignorance he had exposed. And then there were the Sadducees, considered the most cruel and dangerous opponents. This was the night that the throng "began to spit on [the Savior], and to cover his face, . . . to buffet him, . . . and the servants did strike him with the palms of their hands." (Mark 14:65.)

Where was Peter, who had promised to die with him and never to deny him? The sacred record reveals, "And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." (Mark 14:54.) This was the night that Peter, in fulfillment

of the Master's prophecy, indeed did deny him thrice. Amidst the pushing, the jeers, and the blows, the Lord, in the agony of his humiliation, in the majesty of his silence, turned and looked upon Peter.

As one chronologer described the change, "It was enough. Peter knew no more danger, he feared no more death. He rushed into the night to meet the morning dawn. This broken-hearted penitent stood before the tribunal of his own conscience, and there his old life, his old shame, his old weakness, his old self was doomed to that death of godly sorrow which was to issue in a new and a nobler birth." (Frederic W. Farrar, *The Life of Christ*, Portland, Oregon: Farrar Publications, 1964, p. 604.)

Saul of Tarsus

Then there was Saul of Tarsus, a scholar, familiar with the rabbinical writings in which certain modern scholars find such stores of treasure. For some reason, these writings did not reach Paul's need, and he kept on crying, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) And then one day he met Jesus, and behold, all things became new. From that day to the day of his death, Paul urged men to "put off . . . the old man. . ." and to "put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:22, 24.)

Come forth

The passage of time has not altered the capacity of the Redeemer to change men's lives. As he said to the dead Lazarus, so he says to you and me: ". . . come forth." (John 11:43.) Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth.

As we do, and direct our footsteps

along the paths which Jesus walked, let us remember the testimony Jesus gave: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . I am the light and . . . life of the world. . . ." (3 Ne. 11:10-11.) "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

To his testimony I add my witness: He lives. His prophet this day has been sustained—even President Spencer W.

Kimball. I so testify, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder Thomas S. Monson of the Council of the Twelve Apostles.

We will now be pleased to hear from President N. Eldon Tanner, First Counselor in the First Presidency, who will be our concluding speaker.

President N. Eldon Tanner

First Counselor in the First Presidency

Just a year and a half ago in our solemn assembly, I was asked to present for the sustaining vote of the members a new president of The Church of Jesus Christ of Latter-day Saints as a prophet, seer, and revelator—President Harold B. Lee—together with the other General Authorities and general Church officers.

President Lee was an outstanding, dynamic leader, loved and respected by all, and much was accomplished in the short time he presided over the Church. We were all shocked and saddened indeed at his passing. We realize, however, that the Lord has called him home to his great reward and to a different service. Following his passing, our beloved President Spencer W. Kimball was called, set apart, and ordained as prophet, seer, and revelator, and as president of The Church of Jesus Christ of Latter-day Saints.

President Kimball chosen

I should like to bear my witness that President Kimball was chosen by the Lord and foreordained to preside over the Church at this particular time. Miracles have been performed in his

behalf in order to make it possible for him to be here in good health to receive this high honor and to assume the heavy responsibility placed upon him. He has been enthusiastically sustained by the stakes in their stake conferences and in the solemn assembly this morning. It is truly an honor, privilege, and blessing for me to be called as his counselor, and I do hope and pray that the Lord will give me the wisdom, judgment, inspiration, and ability, together with my determination, to serve under his direction in an acceptable manner to him and to the Lord in helping to build the kingdom of God here upon the earth.

I call upon all members of the Church everywhere to close ranks and to accept and support him as one called of God as a prophet, seer, and revelator, an apostle of Jesus Christ and president of His church and kingdom, and to assume their individual responsibilities in helping to further the cause of righteousness and in working out their own salvation and exaltation.

Receiving his word

Further, as the Lord said:

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"Wherefore, . . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

It was just 144 years ago that The Church of Jesus Christ of Latter-day Saints was organized under the direction of the Lord, and the Prophet Joseph Smith was called by him as the first president of his Church in these, the latter days, and the members were given the instructions I have just quoted. We all have the responsibility of going forward and helping to build the kingdom of God and furthering the cause of truth and righteousness, bringing souls unto Christ.

Miracle of resurrection

Also, we are reminded that next week we celebrate the day on which our Lord and Savior, by that great miracle of the resurrection, broke the bonds of death and was raised from the tomb as a resurrected being. It is natural, right, and proper that Christians everywhere should turn their minds and hearts in gratitude to the great sacrifice made by Jesus Christ, the Son of the living God, who gave his life for you and me and all mankind that our sins may be forgiven and that we might be resurrected and enjoy immortality and eternal life, for he said, ". . . This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He also said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Then as recorded in John, "Jesus said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

Much has been said in this conference, and more will be said, I am sure, about the sacrifice of Jesus Christ and the great miracle of the resurrection and his message to the world. It is by him and through him only that we have hope of resurrection and life after death. Through his prophets and by his own teachings, he gave us the plan of life and salvation, which if accepted and lived will give us the greatest joy and success and happiness while we sojourn here upon the earth, and eternal life hereafter. While here he taught us the importance of prayer and how to pray, and it is on this subject that I should like to address you for just a few moments.

How to pray

He said:

". . . When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . .

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

". . . Use not vain repetitions. . . .

"After this manner therefore pray ye [And he could well have said, "After this manner therefore *live* ye."] . . . Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation,

but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:5-7, 9-13.)

This is often referred to as the Lord's Prayer, with the thought that it should be repeated regularly and verbatim, where in reality he said: "After this manner therefore pray ye," suggesting that the things he referred to should be in our minds and in our hearts, but prayer is a direct personal relationship in which we acknowledge our Father in heaven, and must be sincere, expressing simply in our own words our feelings of gratitude and asking for the guidance and blessings of which we stand in need.

Analysis of Lord's prayer

First, as the Lord said, the door must be shut against the distractions of the world so that we may concentrate on what we are saying to our Father in heaven. Let us analyze the meaning of the words in the sample prayer which our Lord has given us.

Acknowledgment as Father

He said, "Our Father which art in heaven." By these words we acknowledge God as our Father, the Father of all mankind; and all men, whoever they are and wherever they may be, are invited to call upon him as their Father which art in heaven. What a glorious thing it is to realize and to know that we can go to our Heavenly Father without appointment, pour out our souls to him in all simplicity and faith, knowing that he is there and can and will hear and answer our prayers. We know that he is a living God who dwells in heaven, that we are his spirit children, and that his Son Jesus Christ has instructed us, regardless of who we are, to call upon God and to acknowledge him as our *Father*.

Next he said, "Hallowed be thy name." How important it is that

God's name should be hallowed in our daily conduct, and particularly in our worship. We can best hallow the name of God by sanctifying his name and helping others to sanctify it. We should sanctify his name by showing love and reverence and in calling upon him in worship, doing all these things that would redound to his glory.

"Thy kingdom come"

As we think, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we must realize there is only one way by which this can be accomplished, and that is by our accepting him as our God and by living his commandments and helping to build his kingdom here upon the earth. His church and kingdom has been established here upon the earth today, and it can be built up only as we accept his teachings, live them, and teach them to the world.

The Lord, speaking to the Prophet Joseph Smith in 1831, said:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. . . .

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2, 5-6.)

If we pray that his will be done, we must be prepared to do our part. My

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father said to me when I was a boy, "If you want your prayers to be answered, you'd better get on your feet and go to work." There is no use praying for the kingdom to come and his will to be done unless we are prepared to do something about it.

Our daily bread

As we consider the words "Give us this day our daily bread," we might well say "our daily needs," as we should recognize that we are entirely dependent upon the Lord for all that we have. He is our Creator and the Giver of all things. He has given us a brain by which we can think and reason and learn, and he expects us to use our knowledge and the skills we develop to produce abundantly that we may supply our own needs and share with our neighbors. We are admonished to pray regarding all our personal needs and over everything that pertains to our welfare. How important it is to be worthy to call upon our Heavenly Father and ask for his help and express our gratitude for the bounties of life and all his wonderful blessings. As we pray, we should determine to use these blessings wisely for the benefit of ourselves and others, for furthering the Lord's work, and for the glorification of his name. Only as we do the will of God do we acknowledge his sovereignty.

Deliverance from evil

As we analyze the words "Lead us not into temptation, but deliver us from evil," we should realize that he has given us scripture and sent us prophets to teach us, and as we accept these teachings, we will be led away from and not into temptation. Keeping the commandments and following the teachings of Jesus Christ will give us the strength to resist temptation, and we will be delivered from evil because we will not be associating ourselves with evil or putting ourselves in a position where we will be tempted to do that which is wrong.

In the gospel of Mark we read, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." (Mark 14:38.) We must pray for courage and strength, desire, determination, and ability to be honest, true, chaste, benevolent, virtuous, and to do unto others as we would have others do unto us. As we prayerfully and continually search for truth, we should seek after anything virtuous, lovely, or of good report or praiseworthy. By so living we will be helping the Lord answer our plea, "Lead us not into temptation," and we will be delivered from evil.

Forgiveness

Let us consider "Forgive us our debts, as we forgive our debtors." It is interesting to compare this version as recorded by Matthew with those of Luke and Mark. Luke says, "And forgive us our sins; for we also forgive every one that is indebted to us. . . ." (Luke 11:4.)

Mark expresses it this way:

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11:25-26.)

The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:10.) We are further admonished to forgive many times, even seventy times seven. We should stop and ask ourselves if we are prepared to ask the Lord to forgive us of our sins and trespasses only as we forgive our friends and neighbors. How wonderful it would be if we would all forgive and love our neighbors. Then it would be much easier for us to call upon the Lord to forgive us of any of our wrongdoings, and as we repent and bring forth fruits meet for repentance, we can expect God's forgiveness and mercy to be extended in our behalf.

The scriptures are clear concerning such forgiveness. We read: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Further: "Wherefore, I say unto you, that ye ought to, forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." (D&C 64:9.)

Our Lord gave us an example of the true spirit of forgiveness when he said from the cross, "... Father, forgive them; for they know not what they do." (Luke 23:34.) We read also of that faithful disciple, Stephen, who was persecuted and stoned, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60.)

How important it is for us to apply in our lives those great principles of repentance and forgiveness. Let us always remember that the one who carries a grudge or ill feelings toward a neighbor and does not forgive is the one who is uncomfortable and unhappy and ill at ease, and continuing in this course will canker his soul, and in him will remain the greater sin. There are numerous stories with beautiful endings where persons who have carried grudges or harbored ill feelings toward others have had the courage and strength to, later on, go and apologize, showing love and making reconciliation, resulting in a beautiful new relationship where both are greatly relieved and happy together.

Closing of prayer

Now let us ponder the words "For thine is the kingdom, and the power, and the glory, for ever. Amen." Again we are reminded that God is our Father, and acknowledge that the kingdom we seek is his, and that all good is

accomplished not in and of ourselves, but by his power and to his glory. We must give thanks to him for all that we receive, realizing the importance of expressing our gratitude by the way we live and serve him and our fellowmen.

May we always remember and acknowledge that Jesus Christ, the Son of God, the Savior of the world, came and gave his life for you and me, and accept his teachings as the way of life and salvation, and be prepared to so live that we may be found worthy of his sacrifice as we prepare ourselves to enjoy immortality and eternal life. As we do this, we will bring glory to his name and salvation to ourselves.

"Amen" is a word used in closing to express solemn ratification or hearty approval of what has been said. Let us truly mean it and show it by our words and deeds.

Prayer in Gethsemane

As we pray, let us remember the prayer offered by Jesus Christ in the Garden of Gethsemane:

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:36-39.)

How important it is that we are prepared to say, "Not as I will, but as thou wilt."

Let us listen to the word of the Lord in more recent times:

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him

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who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

"And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

"Listen to him who is the advocate with the Father, who is pleading your cause before him." (D&C 45:1-3.)

I bear witness that God does live, that he stands ready to hear and answer our prayers through Jesus Christ, our Savior. We can glorify his name and help to build his kingdom which is established upon the earth only as we live his teachings and keep his commandments. May we do this, I humbly pray in the name of Jesus Christ. Amen.

President Kimball

President N. Eldon Tanner of the First Presidency of the Church has been our concluding speaker in this the third session of the 144th Annual Conference of the Church.

We sincerely appreciate government, educational, and civic leaders who have been present in this session this morning.

We are especially grateful for the large attendance of regional representatives, mission representatives, stake and temple presidencies, bishoprics, and other general officers of the Church.

We shall conclude this morning's proceedings with the Tabernacle Choir singing the beautiful "Still, Still with Thee" by Harry Rowe Shelly, which was one of the favorite songs of President Harold B. Lee.

Following the singing, the benediction will be pronounced by Elder Sterling W. Sill, Assistant to the Twelve Apostles.

This conference will then be adjourned until two o'clock this afternoon.

The song, "Still, Still with Thee," was sung by the Tabernacle Choir.

The benediction was offered by Elder Sterling W. Sill, Assistant to the Twelve Apostles.

The conference was adjourned until two o'clock, p.m.

SECOND DAY AFTERNOON MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Saturday, April 6, 1974, at 2 o'clock p.m.

President Spencer W. Kimball presided and conducted.

The music was furnished by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting. Roy M. Darley

was at the organ. Before the opening of the meeting, the chorus sang a group of quiet songs as prelude music.

President Kimball then made the following introductory comments:

President Spencer W. Kimball

We extend a most cordial welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City in this fourth general session of the 144th Annual Conference of

The Church of Jesus Christ of Latter-day Saints.

Sessions of this conference are being carried in the United States and to many parts of the world over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference to potentially millions. We extend our blessings and sincere greetings to the many tuned in to these proceedings by radio and television.

Broadcasts of both of today's sessions will be carried by Radio Stations KSL Radio and KIRO Radio, Seattle, beginning at midnight tonight.

The General Priesthood Conference to be held this evening will be carried by closed-circuit from the Salt Lake Tabernacle to over 190,000 men of the priesthood assembled in approximately 875 buildings throughout the United States and Canada, and via closed-circuit television to ten buildings in Salt Lake City and on the campus at Brigham Young University.

The music for this session will be rendered by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting. Roy M. Darley is at the organ. We thank you gracious children for the beautiful singing rendered at the beginning of this session.

We shall now call upon the Primary Children's Chorus to begin this service by singing, "The Light Divine."

The invocation will be offered by Elder Samuel Boren, regional representative and mission representative of the Twelve.

The Primary Children's Chorus rendered the song, "The Light Divine."

The invocation was offered by Elder Samuel Boren, regional representative and mission representative of the Twelve.

President Kimball

The Primary Children's Chorus will now render "Beautiful Savior", arranged by Lorin F. Wheelwright, after which Elder Mark E. Petersen of the Council of the Twelve Apostles will be our first speaker.

The song "Beautiful Savior" was sung by the Primary Children's Chorus.

President Kimball

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve Apostles.

He will be followed by Elder Franklin D. Richards, Assistant to the Council of the Twelve Apostles.

Elder Mark E. Petersen

Of the Council of the Twelve

During this conference we have formally installed a new president of The Church of Jesus Christ of Latter-day Saints. It was a momentous occasion.

"All the people . . . say, Amen"

Only 12 times in the 144 years of our history has this been done. In the solemn assembly held this morning in

the Tabernacle, President Spencer W. Kimball was accepted by the vote of the people as the president of the Church, but also as the prophet, seer, and revelator of the Lord.

The voting was unanimous. The positive and affirmative confirmation of the Holy Spirit was here also. Everyone in the great Tabernacle felt the presence of that divine influence. It was experienced also by those who listened on the radio and witnessed the proceedings by television. And as was the case in the days of Moses, "All the people . . . say, Amen." (See Deut. 27.)

A new President

And what a wonderful man has been chosen. Having directed the Council of the Twelve for several years, and having served as president of the Church by action of the Council of the Twelve in the interim period from President Harold B. Lee's death until this conference, he now is sustained by the vote of the membership as their divinely appointed spiritual guide and the interpreter of the word and will of the Lord.

He has accepted this high position in deep humility. But although humble and unassuming, he is nevertheless a tower of strength, a man of great initiative and foresight, a doer in every sense.

Through the more than 30 years of his apostolic ministry, he has been known throughout the Church for his almost incredible energy, his boundless enthusiasm for the work, his selflessness, his full determination to place his all upon the altar as his contribution in the building of the kingdom of God.

Unbounded dedication

His dedication is without bounds. He is a fully consecrated servant of the Lord Jesus Christ. His health has been restored miraculously to permit him to fulfill this great ministry. His healing is one of the tangible evidences

of the divinity of his call. It was an act of God.

In the exercise of the unusual strength with which the Lord has endowed him, he never forgets its source and seeks constantly to know and to do the will of the Master.

With all of his energy and enthusiasm, he nevertheless is completely Christlike in his kindness and compassion, in his meekness, in the depth of his understanding of other people and their problems, and in his desire to help them.

Literally and individually he has taken the hands of thousands of wayward ones and brought them back to the path of salvation, showing them a new light, giving them new hope, making possible their return to the way of the Lord.

When correction has been needed, as he has seen that need, it has been given, but always in love and kindness, with a hand soft and sympathetic, yet firm in righteousness.

Secret of success

When difficult tasks confront him—and the present one is his greatest—he never flinches from duty but approaches it in faith and prayer and in the full strength of his noble personality. As a result, the work is always done and done very well.

Constantly aware of his own personal limitations, he nevertheless knows that this is God's work and that the Lord uses humble people to accomplish his purposes.

President Kimball is a firm believer in the words of Nephi who said, "... I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) This is part and parcel of his faith. It is the secret of his success.

The program of the Lord will go forward now as it always has done, for

the Almighty will work through, and daily direct, President Spencer W. Kimball. The work will never fail, nor will it be given to another people.

Vote a covenant

As the Church members today by unanimous vote sustained our new President, they not only took upon themselves a great responsibility in pledging to follow him, but they also preserved a vital principle of the restored gospel of the Lord Jesus Christ.

Their vote was a covenant, made with uplifted hands before God and witnesses who were numbered in the hundreds of thousands in the Tabernacle, on the radio, and by television.

When we sustain our president, we agree to follow his direction. He is the mouthpiece of the Lord for today, and that has great and significant meaning. When this matter came up in the days of the Prophet Joseph Smith, the Lord, speaking of his leaders, said:

"... They shall speak as they are moved upon by the Holy Ghost.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D&C 68:3-4.)

As members of the Church, by voting to sustain our new President, we have placed ourselves under a solemn covenant to give diligent heed to the words of eternal life as he gives them to us.

The Lord's mouthpiece

The modern word of the Lord says, "... You shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

And how are we to receive that word? Through his prophet!

That has been the divine pattern from the beginning. Through Amos came the revelation saying, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

This was the Lord's pattern throughout the Old Testament. It was true in New Testament times, and it is true today.

When the Church was organized 144 years ago, the Lord made this clear by restoring the principle that the leader of his Church on earth shall also be His spokesman and not any self-appointed individual seeking to build up a following of his own.

On April 6, 1830, speaking of the newly appointed president of the Church, the Lord declared that his President shall also be his mouthpiece.

Having done so, the Lord designated him also as prophet, seer, and revelator. And then the Lord commanded the membership as follows:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

Then followed this great promise if we will thus obey:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

What more can we ask?

This points up a great principle—an added lesson—that we must learn from today's voting. It is that there can be only one head of Christ's church on earth at one time, and he must be chosen and sustained just as President Kimball was today. No man can take it unto himself. He must be called of God as was Aaron. (See Heb. 5:4.)

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Common consent

Neither does the Lord allow for any secret ordinations in his work. To be valid, everything is done publicly and by the vote of the people. Said the Savior, "... It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, *and it is known to the church that he has authority and has been regularly ordained by the heads of the church.*" (D&C 42:11. Italics added.)

And then the Lord said, "... All things shall be done by common consent in the church, ..." which means by public knowledge and public vote. (D&C 26:2.)

And he said further, "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." (D&C 20:65.)

And again, "And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference." (D&C 124:144.)

One directing voice

This rules out cultists of all kinds, false teachers and false leaders of every description, and puts the Lord's people on notice that there is but one clear directing voice in the Church, and that is the voice of the prophet, seer, and revelator duly chosen by revelation and accepted by the vote of the people in the general conference of the Church.

For today that man is Spencer W. Kimball.

President John Taylor, in speaking of the process of voting by which our President is sustained and which process we have followed today, said, "This is the order that the Lord has instituted in Zion, as it was in former times among Israel. . . . This is emphatically the voice of God, and the voice of the

people." (*The Gospel Kingdom*, Deseret Book Co., 1943, p. 143.)

When President Brigham Young discussed this subject, he said, "[The Lord] has but one mouth through which to make known his will to his people. When the Lord wishes to give a revelation to his people, when he wishes to reveal new items of doctrine to them, or administer chastisement, he will do it through the man whom he has appointed to that office and calling." (*Discourses of Brigham Young*, Deseret Book Co., 1925, p. 212.) *And that man is the President of the Church!*

Brigham Young further said, "The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty." (*Discourses of Brigham Young*, p. 212.)

It was President Heber J. Grant who added, "You have no need to fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him there." (G. Homer Durham, comp., *Gospel Standards*, Improvement Era, 1969, p. 68.)

Keys of authority

Now what authority does President Kimball have? As President of the Church, he holds all of the keys and powers ever given by the angels to the Prophet Joseph Smith in the restoration of the gospel in this last dispensation. He has received these powers by the laying on of hands of those in authority. I repeat, he has received all these powers by the laying on of hands of those previously possessing them and holding the authority to give them to President Kimball.

Every President of the Church has possessed these keys and powers. No President of the Church could function without them. The Church itself could not function without them.

If the Prophet Joseph Smith had taken these keys of authority with him into the grave, could we do our work

today? This work cannot be done without those keys. It was necessary that they be held in perpetuity by the leaders of the Church.

If Joseph had taken with him to the grave the keys of saving the dead, could we do our temple work?

Could we preach the gospel to every nation, kindred, tongue, and people without the authority to do so?

If Joseph had taken with him into eternity the keys of the gathering of Israel, could Israel be gathered?

Would our pioneers have come to the tops of the mountains in fulfillment of the prophecy of Isaiah and here established the headquarters of the Church unless they held the divine right to do so?

And there will yet be a worldwide gathering of the Lord's people before the second coming of the Savior. Could this be done without the keys of gathering delivered to us by the prophet Moses, who held those keys and delivered them to Joseph Smith?

Could organized stakes of the Church be established in the far-flung areas of the world without the divine right to do so?

The Lord's pattern

We readily see then that the powers given by the angels to the Prophet Joseph Smith remained with the Church, and they still remain with the Church. They are centered always in one man, the President of the Church, the prophet, seer, and revelator.

It could not be any other way. This

is the Lord's pattern. This is the way he directs and conducts his work.

Surely Amos spoke truly when he said, "... the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

In the words of President Wilford Woodruff, "Let me exhort all elders of Israel and Saints of God to rise up in the majesty and dignity of their calling, and make full proof of their ministry and covenant. Sustain by your works the authorities, keys, and priesthood; the eyes of God, angels and men are over you, and when the work is finished, you will receive your just recompense." (Matthias F. Cowley, comp., *Wilford Woodruff*, Salt Lake City: The Deseret News, 1909, p. 657.)

I know that my Redeemer lives. He has made known to me personally that what I have said here today is true. God our Heavenly Father lives. This Church is his church. Jesus our Savior directs the work. And President Kimball is his prophet! This I solemnly testify by all that I hold sacred and in the holy name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder Mark E. Petersen of the Council of the Twelve has just addressed us.

We shall now hear from Elder Franklin D. Richards, Assistant to the Council of the Twelve.

He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I have truly been inspired by the words of our beloved prophet as well as my brethren. The beautiful prayer and music have likewise contributed to making this conference another remarkable spiritual experience.

In The Church of Jesus Christ of Latter-day Saints members frequently use words that have a special meaning to them—one of which is testimony.

Bearing testimony

Members bear, or relate, their testimonies to other members at special testimony meetings and at times avail themselves of the opportunity to bear their testimonies to nonmembers. In bearing their testimonies, members generally testify that they know that God lives and that his Son Jesus Christ is our Savior and Redeemer and that the restored gospel of Jesus Christ is the divine plan of life that brings happiness and growth to those who accept it and make it a part of their daily lives.

President Harold B. Lee expressed it this way: "Within the Gospel of Jesus Christ may be found the solution of every problem confronting us, which will enable us to find happiness here and eternal life in the world to come." (*Church News*, March 9, 1974, p. 2.)

It has been stated that the purpose of the gospel is to change peoples' lives, to make bad people good and good people better, to change human nature; and how true this is!

President Brigham Young said, "You cannot find a compass on the earth, that points, so directly, as the Gospel plan of salvation. It has a place for every thing, and puts everything in its place." (*Journal of Discourses*, vol. 3, p. 96.)

Some members of the Church possess powerful and unfaltering testi-

monies, while others possess less forceful testimonies. It should be recognized that testimonies can be acquired, testimonies can be kept, and testimonies can be lost.

Most prized possession

It is not uncommon to hear Church members declare that their testimony is their most prized possession.

A convert from Seattle, in answering the question "What has the Church done for you?" replied, "Everything! My life now has purpose and meaning. Now what can I do for the Lord? I owe him my all."

Another convert living in Arizona had this to say:

"One brother was extremely instrumental in our becoming members of the Church. We will ever be indebted to him and thankful to him for asking us what we knew about the Mormon Church and would we like to know more. Through the missionary discussions we were thoroughly convinced that this was the true church. And the thing that has changed my life the most is that I have found a purpose in life and a certain peace of mind I have never felt before. I know with all my heart that this is the true church and that Christ lives and God lives."

These converts' testimonies are truly inspiring and emphasize the value of the gospel to them and to their families.

Formula to gain testimony

I have borne my testimony many times to people who were interested in knowing more about the Church, and they have asked me, "How can I obtain a conviction of the truthfulness of the restored gospel—yes, a testimony to this effect?" My answer has been,

"Study the gospel, pray and attend church."

This formula when followed will bring a conviction or testimony that the restored gospel of Jesus Christ is true, and when one accepts the gospel plan and lives its principles, it will bring him peace, happiness, growth, and development. However, to obtain a testimony one must have a real desire to know the truth and must be willing to exert considerable effort.

Study of gospel

The interested person must study the gospel, and the gospel is to be found primarily in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, the four standard works of The Church of Jesus Christ of Latter-day Saints.

In this dispensation the Lord has counseled us to "seek . . . out of the best books words of wisdom: seek learning, even by study. . . ." (D&C 88:118.)

Jesus said, ". . . know the truth, and the truth shall make you free." (John 8:32.)

I feel sure that part of this freedom Jesus refers to must be freedom from ignorance, as ignorance is a deterrent to happiness, growth, and development.

Through study of the scriptures we can understand our relationship to God and how the basic gospel principles apply to our daily lives. Our study, however, should be constant and intensive, for the gospel of Jesus Christ embraces all truth.

Prayer

Now regarding the second step to acquire a testimony—*prayer*—the Prophet Joseph Smith observed that "it is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (*Documentary History of the Church*, vol. 6, p. 305.)

Near the end of the Book of Mormon, Moroni, a great leader, gave this promise:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Although this promise specifically refers to the Book of Mormon, I am sure as you study the Bible, the Doctrine and Covenants, and the Pearl of Great Price you will find that the promise is likewise applicable to these scriptures.

Prayer plays a vital part in our religious thinking and in our daily lives. One of my convert friends told me, "Because the elders emphasized that we should pray, I did. I barely had asked the questions when this beautiful answer came. Yes, that was the start of my new life."

Another convert said, "I used to pray, not often, but I did pray before we became members. I prayed that someday my husband and I would grow closer together. I never thought it would come to be, but the Church was my answer. We found the power of prayer. I'm so thankful for the Church."

Prayer then must accompany study for one to obtain a testimony of the truthfulness of the restored gospel.

Activity in Church

The third part of the formula to obtain a testimony is to attend church and become involved in church activities. My Arizona convert friend also had this to say: "The first time we visited a ward meeting, I felt such a warm, loving feeling. All the people seemed to have smiles on their faces and hearty handshakes for us. We felt

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so welcome, and we knew we wanted to be a part of all this. This was the only way."

She continued: "Another aspect of the Church I love is its constant learning, developing, and growing power. I'm grateful for the opportunity to work in the Church because this constant contact is helping us to grow and develop in the gospel."

Another convert expressed it this way: "As my husband and I were baptized, I had no idea just how involved we would become. My first calling was that of chorister in sacrament meeting.

"Then I was asked to be a Mia Maid leader. I asked the question, 'What is a Mia Maid?' I learned from experience. That is a girl at the delightful age of 14. The girls have so much enthusiasm and energy. I am thrilled with my calling in MIA. It keeps me feeling young and needed and busy.

"My husband, too, has held many positions in the ward, and his determination and dedication have been a strength to me."

After listening to these converts' testimonies, it is easy to see why so many members of the Church declare that their testimony is their most prized possession.

Many thousands have received a testimony, a conviction of the truthfulness of the restored gospel, by following the formula: study, pray, and attend church. They have thus been able to better interpret the scriptures and find their place in the eternal scheme of things.

To those of you who feel that you have a firm testimony, remember: a testimony is never static; a testimony can

be lost. To keep it alive, it must be fed. Continue to study, pray, attend church, and be involved. This will not only keep your testimony alive, but it will expand and become more meaningful in your life.

Personal testimony

I bear my testimony to you that the Holy Ghost has borne witness to me that God lives and is the Father of our spirits, that Jesus Christ is our Redeemer and Savior, and that Joseph Smith was a great prophet chosen by God to restore the gospel in its fullness and the power to act in his name in this dispensation.

The Holy Ghost has also borne witness to me that President Spencer W. Kimball is a modern-day prophet who leads and directs The Church of Jesus Christ of Latter-day Saints today. May the Lord bless and sustain him in his great calling, and may we sustain him and have the courage and foresight to follow his counsel.

This testimony has a beneficial influence in every phase of my life, and I can readily understand why so many Church members bear witness that their testimony is their most prized possession.

I bear this witness to you in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder Franklin D. Richards, Assistant to the Twelve.

We shall now be pleased to hear from Elder S. Dilworth Young of the First Council of Seventy.

Elder S. Dilworth Young

Of the First Council of the Seventy

One who reads through the books of Matthew and John finds in them not only the account of the life of the Lord Jesus Christ and the story of the establishment of his kingdom on earth, but the evidences that he fulfilled the prophecies concerning the promised Messiah. These two apostles seemed to have been concerned with the fact that the Lord fulfilled the prophecies, as well as doing wonderful and awe-inspiring works before people.

Prophecies of Messiah

The people were well acquainted with the scriptural basis of prophecy. "Surely," said Amos, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And so if this man who did such mighty works was truly the Messiah promised for nearly 2,000 years, he must fulfill all the prophecies which have been inspired of the Holy Ghost concerning him. There are numerous such prophecies in the Old Testament. I shall enumerate those called to our attention by Matthew and John. You will have no trouble affirming that they attest Jesus Christ, the only one whom they fit.

He was to be born of a virgin; he was to be named Immanuel, which means "God with us." (See Isa. 7:14 and Matt. 1:23.) He was to come out of Egypt (see Hosea 11:1 and Matt. 2:13-23), and yet be born in Bethlehem of Judea. (See Micah 5:2.) His enemies would cause great mourning for children in Bethlehem. (See Jer. 31:15 and Matt. 2:18.) And he would finally be called a Nazarene; the Nazarenes were despised, and so people could call him a Nazarene, meaning "despised." (See Isa. 53:3 and Matt. 2:23.) He was to do many marvelous acts which their recipients were not to make known in the

streets. (See Isa. 42:2 and Matt. 12:19.) He would cast out devils and heal the sick. (See Isa. 53:4 and Matt. 8:17.) He was to teach in parables. (See Ps. 78:2 and Matt. 13:35.) When he was proclaimed king, he would come lowly, and riding upon an ass, and upon a colt, the foal of an ass. (See Zech. 9:9 and Matt. 21:4-9.)

He would make the temple a house of prayer, driving the moneychangers from it in the process. (See Isa. 56:7 and Matt. 21:12.) He would suffer an ignominious death; his executioners would part his raiment among them and cast lots for his garment. (See Ps. 22:18 and Matt. 27:35.) And from the death price of thirty pieces of silver, a potter's field would be purchased. (See Zech. 11:12-13 and Matt. 27:6-9.) In the process of dying he would cry out, "I thirst." (See Ps. 69:21 and John 19:28-29.)

In spite of the Roman custom of breaking the bones of those they crucified, the prophets proclaimed that not one of his bones would be broken. (See Ex. 12:46, Ps. 34:20, and John 19:33-36.) He was to make his grave with the rich. (See Isa. 53:9.) And after all this he would be called by Isaiah, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

As the two apostles wrote about the Lord, they pointed out that the Savior of mankind had fulfilled to the minutest detail those events foretold by the prophets. Luke summarized the Savior's life in these words, "... that all things which are written may be fulfilled." (Luke 21:22.)

Restoration predicted

While not in so much detail, other great events of importance to the progress of the Lord's work have been

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prophesied. Isaiah outlined the fact that some of his people would be brought down and that they should speak out of the dust and that this voice would be as a familiar spirit, speaking out of the ground. (See Isa. 29:4.) Ezekiel spoke of the sticks of Judah and Ephraim which, having been written on, should become one in the hand of the Lord. (See Ezek. 37: 16-17.)

The Lord said unto Enoch, as though to confirm what would be said by Isaiah, that "righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood. . . ." (Moses 7:62.)

Lehi quotes Joseph, the son of Jacob, as speaking of a great prophet of the latter days who would be his descendant and be named after Joseph himself, and that the father of this great prophet would be named Joseph also. (See 2 Ne. 3:15.)

The only event that has welded all of these separate prophecies into a coherent whole has been the appearance of Moroni, an ancient Nephite prophet, to Joseph Smith, and his subsequent guidance of the young prophet as he literally brought forth out of the ground the Book of Mormon, which has indeed a familiar spirit, as one speaking out of the dust for a remnant of Israel long since dead. The later joining of this Book of Mormon, the history of the dealings of Christ with a people who were, as Ezekiel said, of Ephraim, with the account of Christ's dealings with Judah, the Bible, is a literal fulfillment of the prophecies I have just mentioned by Isaiah, Ezekiel, and Enoch.

While the choosing of Joseph Smith, a son of Joseph Smith, is a fulfillment of the prophecy of Joseph, son of Jacob, recorded in 2 Nephi, the

connection of these two histories with the Prophet Joseph Smith is miraculous. No man could have brought it about nor have foreseen the events by which it was restored to the earth. Nothing like it has ever been done before; and yet after its accomplishment, we know that it could have taken place in no other way.

Future events in prophecy

We can take comfort that the great events of the future have been prophesied in considerable detail, and that when they are fulfilled, the events of that fulfillment will occur as naturally and as surely as have those of the distant past. There will be scoffers and disbelievers in that day also, who will, up until the very moment of the appearance of the Son of Man, declare that the believers are fools for believing.

As though a great musical oratorio was being performed, there have been minor themes to accompany the greater prophecies. These have pointed to the local events which guided the way to those magnificent chords of the main theme. Jacob blessed Joseph to have his heritage extend to the utmost bounds of the everlasting hills; an angel visited Zacharias and informed him of the coming birth of John the Baptist; Samuel, called by the voice of the Lord to be his prophet instead of Eli, constantly raised his voice in prophecy over Israel.

The prophecy of Joseph Smith that the Saints would be driven to the Rocky Mountains, there to become a mighty people, was in confirmation of an earlier prophecy of Isaiah "that the mountain of the Lord's house shall be established in the top of the mountains." (Isa. 2:2.) This prophecy was fulfilled and further confirmed by Brigham Young, who, when entering the valley, rose from his sick bed in Wilford Woodruff's

carriage and said, "This is the right place!"

this conference as the President of the Church, President Spencer W. Kimball.

Prophecies about leaders

There have been prophecies about men in these latter days of equal import. Given by pure inspiration to loyal and pure people, they are as prophetic as if they were made by the major prophets.

Eliza R. Snow, seeing the small son of Rachel Ivins Grant playing on the floor in the home of William C. Staines, prophesied in tongues that he would grow up to become an apostle. Zina D. Young interpreted the prophecy. That small boy was President Heber J. Grant. (See *Conference Report*, April 1927, pp. 17-18.)

In 1887 Patriarch John Smith said to a young man, age 13, "For the eye of the Lord is upon thee—the Lord has a work for thee to do, in which thou shalt see much of the world. It shall be thy lot to sit in council with thy brethren, and preside among the people, and exhort the saints to faithfulness." (Llewelyn R. McKay, *Highlights in the Life of President David O. McKay*, Deseret Book Co., 1966, p. 38.) A confirmation of this took place in far-off Scotland, in a meeting high in spiritual manifestation, when a Latter-day Saint of Scotch ancestry spoke. Those who were there heard President James L. McMurrin address one of those present and prophesy that he would sit in the highest councils of the Church. That one sat in the highest councils of the Church in the person of President David O. McKay. (See *Highlights in the Life of President David O. McKay*, pp. 37-38.)

About 65 years ago, Sister Mary Kimball, wife of Crozier Kimball, watched a small boy climb into a buggy driven by his father, Andrew. As they drove away, she turned to her husband and was inspired to say, "That boy will some day be the prophet of the Lord." That boy sits here today, presiding over

Inspired promises

Constantly in the lives of the members, prophetic statements have been made. Is a person who is ill given a blessing? Inspired promises are often made by the elder pronouncing it. Is a baby given a name? The blessing following may be and is often prophetic. Does a father give what we call a "father's blessing"? Then in his patriarchal position, he may be as prophetic as was Jacob in blessing his twelve sons. Promises made when inspired of the Holy Ghost will be fulfilled if the persons to whom they are given keep in harmony with divine principles.

Personal revelation

There have been many occasions when people have had direct revelation to themselves as to important events to take place in their own lives about which they had no previous warning. Many men and women in this audience can testify that they knew beforehand of the call to be made upon them and the requirements of the call. As with Enos, "the voice of the Lord came into [their] mind[s]. . . ." (Enos 10.) In each case, the words were sure and clear to the recipient.

And finally unto many of the faithful comes the inspiration as to callings and positions to be given to people who are important to the Church. Men and women have known by the power of the Holy Ghost who would fill an apostolic vacancy or one of stake or ward importance. They do not voice these inspirations, but have the deep satisfaction of recognizing the source and the joy of having the Lord share with them, in advance, the foretold action.

All of these variations of the gift of prophecy come to those whose lives merit the presence of the Holy Ghost.

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Was it not the Prophet Joseph who said that the spirit of the Holy Ghost is the spirit of prophecy? All of us should court it and be enveloped in its beneficent influence.

End from the beginning

All of these prophecies, great and small, bear witness that the Lord has known the end from the beginning and has warned and forewarned those who would listen of the solemn and sure march of the work of Christ to its certain and ultimate conclusion. We who sit here today are a part of that great movement. If we play our part well and sustain the Lord Jesus Christ and his living prophet, all will be well with us.

I desire to include a prayer for President Spencer W. Kimball as I close these remarks.

Thy servant, Lord,
Has answered to thy call
To be thy mouthpiece
On the earth—unto its farthest part.
Give him strong heart
To bear thy burden well;
Enlarge his voice
That he may tell
Thy message to
Thy people, Lord,
And to the far-flung

Who have not yet heard.
O Lord, we know he is thy
chosen seer.
As he now speaks,
Give us the ear to hear.
In the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder S. Dilworth Young of the First Council of Seventy.

The congregation and chorus will now join in singing, "Do What Is Right."

After the singing, Elder Theodore M. Burton, Assistant to the Twelve Apostles, will address us.

The congregation sang the hymn "Do What Is Right."

President Kimball

Elder Theodore M. Burton, Assistant to the Twelve Apostles, will now address us.

He will be followed by Elder Rex D. Pinegar of the First Council of Seventy, who is currently serving as the president of the Virginia Mission.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

My brothers and sisters, that which has transpired here today has my wholehearted approval. To these men who have been appointed of God as prophets, I give my wholehearted support and loyalty.

Elijah and the widow

The Old Testament speaks of many great prophets. The last of the prophets in old Israel who held a fullness of

divine authority was Elijah the Tishbite. A famine came in the land when Elijah, as commanded of God, sealed the heavens shut that it did not rain. During this famine, he was miraculously fed by ravens at the brook Cherith, which flowed into the Jordan River.

Then God sent Elijah to the city of Zarephath and told him he had appointed a widow there who would feed him. Elijah met this widow at the out-

skirts of the city and asked her to give him food to eat.

"And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (1 Kings 17:12.)

Elijah then promised her in the name of the Lord that if she would feed him, she would never lack for food. I have pondered on the faith of that woman, who, on the promise of a humble man of God, put her life and the life of her son in the balance. Obediently she baked food and fed Elijah, and then followed the miracle of the fulfillment of the prophet's promise: "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." (1 Kings 17:16.)

Willingness to obey

I have tried to compare her spirit of obedience with our willingness to obey the word of God as spoken by modern prophets. These prophets hold the same fullness of authority given to Elijah. They have told us to keep at least a year's supply of food on hand for any future emergency. We have only their word of prophecy to rely on, just as the widow relied on that of Elijah. We should obey as she did. By so doing, we will be able to save ourselves and our families from want.

Sharing with others

Some members of the Church have said to me, "Why should we keep a store of food on hand? If a real emergency came in this lawless world, a neighbor would simply come with his gun and take it from us. What would you do if a person came and demanded *your* food?" I replied that I would

share whatever I had with him, and he wouldn't have to use a gun to obtain that assistance either.

"I wouldn't," replied one man. "I have a gun, and I wouldn't hesitate to use it to defend my family. Anyone would have to kill me first in order to get food away from me! After all, they bring their own misery on themselves by not being prepared!"

Well, one way to solve this problem is to convert your neighbors to become obedient Latter-day Saints with their own supply of food. If every family were provided for, our stores would be safe for the use of our families. But not all people have sufficient faith to share with others as did the widow who shared with Elijah. I remember the words of another prophet who loved the poor and the unfortunate. He said:

Helping the needy

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

"But I say unto you, O man, who-soever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?" (Mosiah 4:16-19.)

I sincerely believe if we do every-

thing in our power to be obedient to the will of God, we and our families will never lack. If we are obedient as true followers of Christ and share what we have with those less fortunate than we, the Lord will keep his promise to watch over us and care for us. I will then be glad that I have stores of food on hand so I can be of assistance to others. Perhaps like the widow who fed Elijah, the meal will then never fail in our barrels nor the oil ever fail in our cruses until prosperity comes again.

Elijah's spiritual power

If the power of Elijah is so important in temporal affairs, think of the spiritual power he possessed. You remember, he could bind or seal on earth and have it bound in heaven, or he could loose on earth and have it loosed in heaven. In his day, because of the wickedness of the people, he bound the heavens that it did not rain, and no rain fell until after he had shown the people the impotence and lack of power of the 450 priests of Baal. After they were destroyed and the people humbled, Elijah, by the power of God, opened the heavens again that rain fell to break the famine. This sealing power is characteristic of the prophets of God who hold full divine authority.

The keys of the kingdom

Jesus promised this sealing power to Peter and said: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

However, this power did not come to Peter until one week later, when Jesus took Peter, James, and John with him to the top of a high mountain. As they were there transfigured, Moses and Elias appeared to them and gave these apostles, under the direction of Jesus Christ, a fullness of divine

priesthood authority. Remember that Elias is the Greek name for Elijah. Elijah, who was the last prophet of the Old Testament to hold the keys of that sealing power, passed this power on to the prophets of the New Testament. There is great order in the priesthood, and the transfer of keys of authority is carried out carefully in the Lord's own way, under his direction. Once this power was restored, it was possible to pass it on to all the apostles, as recorded in the scriptures. Jesus told the Twelve: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

The office of Elias

There is considerable confusion in the minds of students concerning the power of Elias and the power of Elijah. There was a prophet by the name of Elias whom we know more familiarly as Noah. (See Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Co., 1957-66, vol. 3, pp. 138-41.) This office of Elias is that of a precursor or forerunner. Those who have this power are forerunners, who prepare for greater things to follow. Such prophets carry the title of an Elias.

The Twelve, after they heard that Moses and Elijah had come, told Jesus they understood that Elias was to come first and asked for an explanation. Jesus told them the scriptures did teach that Elias must first come and this doctrine was true and correct. Then he explained that John the Baptist was that Elias, who was to prepare the way before him, but the people had not recognized him as such. Following this forerunner comes Elijah with the power to place the seals of the Melchizedek Priesthood upon the house of Israel. Then comes the culmination of the Messiah or Anointed One, who is the Savior or Redeemer with the greatest power of all.

So it has been done in our day also.

The forerunner of priesthood restoration was the return of John the Baptist as an Elias to restore the power of the Aaronic Priesthood. Then came Peter, James, and John, who restored the greater or Melchizedek Priesthood. But our generation is that generation of the fullness of times spoken of by Peter to be established in the last days. In this generation, therefore, there must be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

Restoration of sealing power

Therefore, before Jesus comes in all his power and glory, all things must be prepared beforehand, including the restoration of the sealing power of Elijah.

Thus, that prophecy given by Malachi must be fulfilled. I quote this promise as it was given by Moroni when he was sent to teach Joseph Smith at the beginning of this dispensation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

So important was this scripture, that it is the only one I know of which is quoted almost word for word in all four standard works. The prophet Elijah, with the keys of this sealing power, did come just as predicted. Those keys of the priesthood were restored in perfect order and harmony, as was done on the Mount of Transfiguration. Each prophet holding special keys of the priesthood appeared and restored them to prophets on the earth. Moses appeared. Elias came. Then Elijah appeared and said:

Malachi's prophecy fulfilled

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:14-16.)

With this fulfillment of prophecy, all former priesthood powers were restored again to earth. Temples have been erected in which a fullness of these priesthood ordinances is made available for those who qualify themselves to receive them through faith and righteous living. Before the Savior comes again, power has been given us to proceed with a great priesthood work. We are to bind together the families of men in true patriarchal order, so that through worthiness we may have the privilege to live in the celestial kingdom as children of God, with resurrected bodies of flesh and bone, to dwell eternally in the very presence of God the Eternal Father.

Sealing of families

Through this priesthood power which has been again restored to prophets of God, we can be sealed as families on earth and have that sealing be effective in heaven. As authorized disciples of Jesus Christ, we can become in turn saviors not only for our own living families, but also for our deceased progenitors. All it requires is the exercise of that simple faith to carry out this promise as the widow did for Elijah. She gave the last food she had as a token of her faith in God. Surely, out of the great abundance God has given us, we can share some of our time and our

means to do this spiritual work for the living and for the dead under the direction of modern prophets who hold the same fullness of priesthood power as did Elijah the Tishbite. President Kimball holds the keys of this sealing power to bind on earth and to have it bound in heaven. He is a true prophet of God, of which I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

We shall now be pleased to hear from Elder Rex D. Pinegar of the First Council of Seventy. He will be followed by Elder David B. Haight, Assistant to the Council of the Twelve Apostles.

Elder Rex D. Pinegar

Of the First Council of the Seventy

It is a great privilege to be here today to address you. My heart is filled with wonderful feelings as I contemplate the great blessings we enjoy as a result of the reestablishment by the Lord of his church 144 years ago today.

His church, The Church of Jesus Christ of Latter-day Saints, exists for the perfecting of the Saints and for the unifying and exalting of the family of our Father in heaven.

Significance of family

"To the members of our Church," President Stephen L. Richards has said, "the home [or family] has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in [a] religious ceremony. It is the fulfillment of [a] divine command. Its government is of a religious nature and the finest of its products are spiritual." (Stephen L. Richards, *Where Is Wisdom?*, Deseret Book Co., 1955, p. 193.)

Head of the family

The Lord has said that in the ordinances of the Melchizedek Priest-

hood "the power of godliness is manifest." (D&C 84:20.) Thus, clothed with the holy priesthood of God and commissioned by the Lord, a man takes his place at the head of his family. Through his righteous leadership, the power of godliness may be manifest in his home. This sacred obligation and stewardship he shares with his wife, his helpmate. In partnership with our Heavenly Father, they experience the joy of creation as children bless their home and enlarge their family circle.

A wife and mother will be an inspiration to her family and to her husband and will honor him in his divine appointment as head of their family.

President Hugh B. Brown has said to the women of the Church:

"There is no better way to worship and glorify God than by assisting his sons on the upward and difficult climb. This takes patience, tolerance, forbearance and other typically feminine virtues." (Hugh B. Brown, "The Exalted Sphere of Woman," *Relief Society Magazine*, December 1965, p. 887.)

A husband and father will endeavor to be noble and faithful in carrying forth his sacred responsibility to teach correct principles to his children by precept and by example.

Father's testimony

Recently I heard a father tell of the

powerful influence his own testimony and example had in the life of his daughter. His lovely daughter was being pursued by an ardent admirer—one who had unfortunately turned away from the Church and who, through his wrongdoings, had been cut off from the blessings of the priesthood and Church membership. This girl thought she loved him and believed she might be happy with him.

Her concerned parents invited the young man into their home and tried to convince him of the need to put his life in order and to follow Christ. The father bore a fervent testimony of the reality of the Savior and of the joy that comes through obedience to his gospel. However, his words were rejected by the young man. In fact, the boy scoffed at such ideas and afterward tried to convince the girl that her father was old-fashioned and a hypocrite.

This accusation, the father said, was the young man's undoing. That daughter defended her father and his beliefs. She knew him. She knew the validity of his testimony. She knew her father lived as he believed—his sincere love of the gospel and his example of living its teachings she could not doubt nor deny.

Her love she would save for another whose testimony was like that of her father, whose life would be blessed with the joy and peace that comes from living the gospel of Jesus Christ.

Today she is the wife of such a man, a happy mother of a lovely family born in the covenant of an eternal marriage. Oh, how blessed is the influence of a righteous father!

The scriptures tell us that "nevertheless neither is the man without the woman . . . in the Lord." (1 Cor. 11:11.)

Robert E. Lee's training

It was said of the great General Robert E. Lee that if he was early trained in the way he should go, his

mother trained him. If he was "always good," as his father wrote of him, she labored to keep him so. If his principles were sound and his life a success, to her, more than to any other, should the praise be given. A family member wrote of him:

"As Robert grew in years he grew in grace; he was like the young tree whose roots firmly imbedded in the earth, hold it straight from the hour it was first planted till it develops into majestic proportions. With the fostering care of such a mother the son must go straight, for she had planted him in the soil of truth, morality, and religion, so that his boyhood was marked by everything that produces nobility of character in manhood." (Fitzhugh Lee, *General Lee*, New York: New York University Society, 1905, pp. 20-22.)

Tribute to mother

Following a 13-year-old girl's successful completion of a difficult and challenging assignment, she wrote this to her mother:

I have a secret
known only by me.
It helps me, it holds me,
It keeps me happy.
You will not believe this,
but surely it's true
'It' is my mother.
Yes, Mother, it's you.

You, you are my secret strength
And to you I'll always be true
And here is a message
Which comes from my heart:
Mother, I love you.
—Suzanne Pinegar, "Secret Strength"

A mother's inherent qualities of trust, courage, and faith lend strength to every member of the family.

Brotherly love

Children also provide strength to the lives of family members. As we cele-

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brate the Easter season, we reverence the most significant demonstration of brotherly love ever shown. The atoning sacrifice of Christ was the supreme example of unselfish love. While Jesus was our only brother who could make such a sacrifice for us, each of us can and should make Christlike sacrifices daily for one another through unselfish actions and willing service. It is in the home that we experience many opportunities to do this.

One day my older brother, Lynn, came hurrying home from high school basketball practice, bringing a teammate with him. Upon entering the house, both made a dash for the kitchen to satisfy their hungry appetites. My brother's friend loudly described his feeling of hunger by using a few vulgar and profane words to accent his anxious mood. Lynn quickly, quietly, but firmly said, "Hey, don't talk like that. My little brothers might hear you. I don't want them to learn words like that. Besides, they might think less of you than they ought to."

Unknown to my brother, my friend and I did hear that conversation, but the profane words were quickly erased from my mind by the thoughtful concern and courage shown by my older brother. That experience made a positive, lasting impression on my young mind. At the risk of sacrificing a friendship, his kindly chastisement of his friend taught me a lesson of love and concern for others and of courage to uphold the right.

Family home evening

So important are our relationships with our family members as we learn these lessons of life that family home evening has been revealed by the Lord as a prescribed means for the enduring development of all family members.

Each Monday evening families will gather together, with father presiding, to experience one of the highlights of

the week's activities. During this special time together, the family, regardless of size or circumstances, may receive instruction and inspiration. Here in the sacredness of home father and mother teach correct gospel principles to their children. The children also have opportunities to teach and to share their thoughts and talents. Often the most effective learning takes place as family members help each other prepare for family home evening. Parents and children increase in their love and appreciation for one another as they participate in family home evening and strive to apply the principles learned there throughout the following weeks and years.

President Kimball's home

President Kimball, whom we have sustained as president and prophet today and of whom I testify is a living prophet of the Lord Jesus Christ, has indicated that heaven was in his home when home evening was held. He has also said:

"While one objective is reached by merely being together, yet the additional and greater value can come from the lessons of life. The father will teach the children. Here they can learn integrity, honor, dependability, sacrifice, and faith in God. Life's experiences and the scriptures are the basis of the teaching, and this, wrapped up in filial and parental love, makes an impact nothing else can make. Thus, reservoirs of righteousness are filled to carry children through the dark days of temptation and desire, of drought and skepticism. As they grow up, the children cooperate in building this storage for themselves and the family. And so we have as a basic part of the Lord's programs the home evening and the family prayers and the teaching of gospel principles in our homes." (Spencer W. Kimball, *Faith Precedes the Miracle*, Deseret Book Co., 1972, p. 113.)

The Lord has blessed us with families that we might maintain our eternal relationship with him. May we recognize the importance of this divine blessing and do all in our power to fulfill this sacred responsibility. May the Spirit of the Lord be with us in our homes, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

He to whom we have just listened is Elder Rex D. Pinegar of the First Council of Seventy.

Elder David B. Haight, Assistant to the Council of the Twelve Apostles, will be our next speaker.

Elder David B. Haight

Assistant to the Council of the Twelve

This has been a glorious and inspiring day, and I ask for an interest in your faith and prayers that my remarks may be in harmony with the teachings of our Savior.

I have felt the Spirit of the Lord during this conference, particularly this morning in the solemn assembly.

Sustaining our leaders

One of the great privileges we have as members of the Church is the opportunity to sustain our leaders. It was a great blessing to me to be able to raise my hand and sustain President Spencer W. Kimball as the mouthpiece of God on earth and as the presiding high priest over the priesthood of the Church. The Lord says that he is "to be like unto Moses— . . . a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (D&C 107:91-92.)

I know that he has been prepared and raised up at this particular time, and I sustain him with all of my heart and with all of the faith that I have, and I will enthusiastically follow his direction. I also sustain the calling of Elder L. Tom Perry this day and Elder Fyans and Elder Maxwell. I know that these callings have been inspired of the Lord.

"Jesus Now"

Recently a new book was published with the rather startling title *Jesus Now*.

The reviewers announced that this is a brilliant book. The writer states, "Jesus is disappearing from the minds of men, and it is just as well that He is, for the Jesus that we are losing is the Jesus that we have created." The author asks the question "What does Jesus mean to modern man?"

Responses to this question will vary when Easter is celebrated next Sunday throughout the so-called Christian world. Services of various types will be held by some people paying their honor to the man known as Jesus of Nazareth. Some will think of Jesus as a prophet; some will think of him as a teacher; some will think of him as just an ordinary man. Unfortunately, not many will think of him as our Savior and Redeemer, and fewer still will believe the Father's words, ". . . This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

What does Jesus mean to you and to me?

The Son of God

The Jesus I know and believe in is Jesus the Christ, the Son of God. This witness has been revealed to me by the blessing and influence of the Holy Ghost. I know that he is the Author of the plan of salvation and exaltation, the Creator of the world and all that is in it, that he is our Savior who loves each of us and who died on the cross for us, who teaches us compassion and

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forgiveness, the friend of all, healer of the sick, the giver of peace to all who will listen and believe.

Modern man must not be led astray from ancient and latter-day truths—truths and spiritual experiences that occurred when prophets walked and talked with Jesus. What did Jesus mean to the ancient apostles? What did he mean to Peter?

Mark, writing of the events on the morning of the resurrection, states that Mary Magdalene and Mary the mother of James were directed by the young man they encountered as they entered the sepulcher, "Go . . . tell his disciples and Peter. . . ." (Mark 16:7.) They were directed specifically to inform Peter. Peter and John hurried to the sepulcher. Peter entered, saw the neatly folded linen cloths and the handkerchief that had been about his head. Peter was now a personal witness of this great event.

Testimony of ancient apostles

On the day of Pentecost, Peter witnessed the "rushing [of the] mighty wind" (Acts 2:2) and the pouring out of the Holy Ghost. He preached of the glorious gospel and testified of Jesus of Nazareth. People were pricked in their hearts and asked, ". . . Men and brethren, what shall we do?" (Acts 2:37.) And Peter, with that newly developed depth of conviction, replied, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Three thousand souls believed and were baptized. They felt of the spirit and power of our Lord's senior apostle. Could we ever doubt what Jesus meant to Peter?

I am always strengthened by the fervor and magnitude of John's conviction. There was never any doubt. He testified, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were

made by him. . . . In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1, 3-5.)

The apostle Paul knew, understood, and testified of Jesus. The manifestation to Paul on the road to Damascus changed the course of his life as indicated by his own words: ". . . Lord, what wilt thou have me to do? . . ." (Acts 9:6.) And later testifying to the Corinthian saints he said, ". . . Christ died for our sins . . . was buried . . . rose again the third day . . . was seen of above five hundred. . . . And last of all he was seen of me also. . . ." (1 Cor. 15:3-4, 6, 8.)

Appearance on western continent

It may be beyond our own comprehension to realize what Jesus meant to Nephi when the resurrected Christ appeared on the western continent, saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . ."

". . . I am the light and the life of the world; . . . and have glorified the Father in taking upon me the sins of the world. . . . Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."

Then Nephi writes, ". . . the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; . . ."

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:10-11, 14-17.) They had been in his presence and they could testify.

Meaning to Joseph Smith

What did Jesus mean to the boy Joseph Smith? The appearance of God the Father and Jesus Christ to the boy prophet in modern times is described in his own words: "... I saw a pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

President Joseph F. Smith declared, "The greatest event that has ever occurred in the world since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith. . . ." (Preston Nibley, *Joseph Smith the Prophet*, Deseret News Press, 1946, p. 28.)

During the Prophet's life he told but one story. In a little schoolhouse in Michigan in 1834, Edward Stevenson heard him testify: "I am a witness that there is a God, for I saw Him in open day. . . ." Stevenson then recorded, "Oh how these words . . . filled me with joy unspeakable, to behold one who, like Paul the Apostle . . . could with boldness testify, that he had been in the presence of Jesus Christ." (*Joseph Smith the Prophet*, p. 30.)

Spiritual knowledge and spiritual experiences must not and need not disappear from the mind of modern man, because the testimonies of ancient and modern prophets have been recorded for man's own benefit, and

today believers testify of these truths. Modern man must replace uncertainties and doubt with a desire to know more of Jesus.

Godship of Jesus

It is our responsibility and glorious opportunity to bear constant testimony of Jesus the Christ. We must testify to the world of his godship, the actuality of his birth in the flesh of both divine and mortal parentage. He was selected to perform the essential mission of the restoration and redemption. This he did—he was crucified and rose from the grave, thus making it possible for every human being to be resurrected through this marvelous atonement of Jesus, saint and sinner alike.

All can be placed on the pathway to eternal progression. Everyone who accepts him and is repentant receives forgiveness of his past sins and the opportunity to gain exaltation. "... I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . ." (John 14:6.) Could the mind of man possibly develop a more noble concept for the destiny of man? Jesus Christ is the central figure.

To the question "What does Jesus mean to modern man?" I testify that he means everything. To this statement I bear solemn witness in his name. Amen.

President Spencer W. Kimball

We have just listened to Elder David B. Haight, Assistant to the Council of the Twelve.

Elder Bruce R. McConkie of the Council of the Twelve Apostles will be our concluding speaker.

Elder Bruce R. McConkie

Of the Council of the Twelve

I believe that Spencer W. Kimball was foreordained to be the president of The Church of Jesus Christ of Latter-day Saints; to be the prophet, seer, and revelator to the Lord's people; and to be the mouthpiece of God on earth for the time and season that lies ahead.

Calling of Spencer W. Kimball

I know he was called and chosen and ordained to this ministry by the spirit of prophecy and revelation and was present when the Spirit of the Lord testified to each member of the Council of the Twelve that it was the mind and will of him whose witnesses we are, and on whose errand we serve, that President Kimball should now step forward and lead his people.

It was as though the Lord by his own voice said: "My servant President Harold B. Lee was true and faithful in all things that I appointed him to do; his ministry among you is completed; and I have called him to other and greater labors in my eternal vineyard. And I, the Lord, now call my servant President Spencer W. Kimball to lead my people and to continue the work of preparing them for that great day when I shall come to reign personally upon the earth. And I now say of him as I said of my servant Joseph Smith: '... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and

his diligence I know, and his prayers I have heard.'" (D&C 21:4-5, 7.)

Living oracles

It seems easy to believe in the prophets who have passed on and to suppose that we believe and follow the counsel they gave under different circumstances and to other people. But the great test that confronts us, as in every age when the Lord has a people on earth, is whether we will give heed to the words of his living oracles and follow the counsel and direction they give for our day and time.

"We be Abraham's children, the Jews said to Jove;

We shall follow our Father, inherit his trove.

But from Jesus our Lord, came the stinging rebuke:

Ye are children of him, whom ye list to obey;

Were ye Abraham's seed, ye would walk in his path,

And escape the strong chains of the father of wrath.

"We have Moses the seer, and the prophets of old;

All their words we shall treasure as silver and gold.

But from Jesus our Lord, came the sobering voice:

If to Moses ye turn, then give heed to his word;

Only then can ye hope for rewards of great worth,

For he spake of my coming and labors on earth.

"We have Peter and Paul, in their steps let us trod;

So religionists say, as they worship their God.

But speaks He who is Lord of the living
and dead:
In the hands of those prophets, those
teachers and seers,
Who abide in your day have I given the
keys;
Unto them ye must turn, the Eternal to
please."

—Bruce R. McConkie

Stature of present leaders

Accordingly it is my desire to lay before us the plain fact that these humble men who preside over the church and kingdom of God on earth in our day are like unto the prophets and apostles of old and are the ones whom God hath chosen to lead and direct his earthly kingdom in these last days. Those of us who sit almost daily at the feet of Presidents Spencer W. Kimball, N. Eldon Tanner, and Marion G. Romney marvel at the wisdom and judgment that attend their decisions and recognize them as preachers of righteousness of the same stature as Peter, James, and John, who were the First Presidency of the church in their day.

May I say that there is no chance in the call of these brethren to direct the Lord's work on earth. His hand is in it. He knows the end from the beginning. He ordained and established the plan of salvation and decreed that his everlasting gospel should be revealed to man in a series of dispensations commencing with Adam and continuing to Joseph Smith. And he—the Almighty—chooses the prophets and apostles who minister in his name and present his message to the world in every age and dispensation. He selects and foreordains his ministers; he sends them to earth at the times before appointed; he guides and directs their continuing mortal preparations; and he then calls them to those positions they were foreordained to receive from before the foundations of the earth.

Preparation of President Kimball

May I take President Spencer W. Kimball as an illustration and pattern of one who was prepared, foreordained, and called to leadership among the Lord's people. He was, it is true, born in the household of faith. Like Jacob, who inherited spiritual talents from Isaac and Abraham, so is he endowed by natural inheritance with those talents and abilities that prepare him for his present position of apostolic presidency.

But more than mortal birth, more than mortal preparation are involved. He was born in the household of faith for a reason, and it was not this life alone that prepared him to stand as a minister of light and truth and salvation to his fellow mortals. The fact is, he is a spirit son of God who was called and chosen and foreordained before the foundations of the earth were laid, and he is now fulfilling the destiny designed for him from the preexistence, and promised him, in our presence, as we sat with him in the grand council when God himself was there.

Joseph Smith said, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was." Then the Prophet said of himself, "I suppose that I was ordained to this very office in that grand council." (*Teachings of the Prophet Joseph Smith*, p. 365.) President Kimball now wears the mantle of Joseph Smith and was a participant in the operation of the same law of foreordination.

Blessings of foreordination

Abraham, our father, who also was present in this council, was privileged to see in vision the hosts of preexistent spirits. "Among all these," he said, "... were many of the noble and great ones," whom he described as being

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"good." (Abr. 3:22.) Abraham saw that God the Eternal Father "stood in the midst" of those mighty ones and said, "These I will make my rulers; . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

And as with Abraham, so with all the prophets, and for that matter so, to one degree or another, with the whole house of Israel and with all the members of the Lord's earthly church—all are participants in the blessings of foreordination.

To Jeremiah the Lord said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

All those who receive the Melchizedek Priesthood in this life were, as Alma teaches, "called and prepared from the foundation of the world according to the foreknowledge of God," because they were among the noble and great in that premortal sphere. (Al. 13:3.)

Doctrine of election

And Paul says that through this law of foreordination, which he calls the doctrine of election, there came to the whole house of Israel "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. 9:4.) He says that the faithful members of the Church, those "that love God" and "are called according to his purpose," are foreordained "to be conformed to the image of his Son," to be "joint-heirs with Christ," and to have eternal life in our Father's kingdom. (Rom. 8:17, 28.)

He says also of members of the Church that God "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," and that we were foreordained to become the chil-

dren of Jesus Christ by adoption, thus gaining a "forgiveness of sins" in this life and an inheritance of eternal glory in the life to come. (Eph. 1:7.)

Law of foreordination

Our revelations, ancient and modern, abound in pronouncements relative to the law of foreordination, both as it applies to specific individuals called according to the foreknowledge of God to special labors in mortality and as it applies to the blessings promised that host of valiant souls who are born in the lineage of Israel and who hear the voice of the Good Shepherd and come into his sheepfold on earth.

Christ himself is the great prototype of all foreordained prophets. He was chosen in the councils of eternity to be the Savior and Redeemer. Of him Peter said he was "a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world" (1 Pet. 1:19-20), as the one who should come in the meridian of time to work out the infinite and eternal atonement. For 4,000 years all the prophets testified of his coming and proclaimed his goodness and grace.

Mary, the mother of our Lord "after the manner of the flesh" (1 Ne. 11:18); Moses, the greatest prophet ever to minister in Israel; John the Revelator, whose mission it was to see the visions of the end of the world; and Joseph Smith, the prophet and seer of the restoration, were all designated by name hundreds or thousands of years before their mortal ministries, because their foreordained work was known and envisioned in advance.

The work to be done by John the Baptist, by the ancient Twelve, by Columbus, by the signers of the Declaration of Independence, and by the framers of the Constitution of the United States was all known and arranged for in advance. And all these are but illustrations and patterns, for all of the Lord's work is planned and prepared in ad-

vance, and those who are called and chosen to do the work receive their commission and ordination from him, first in the preexistence and then, if they remain true and faithful, again here in mortality.

Noble in preexistence

What then of our President, the man whom the Lord has chosen to represent him and preside in his kingdom for the time and season ahead? Truly he is more than the offspring of faithful fathers. He is in fact a son of God, a spirit offspring of the Almighty. He dwelt with the Eternal Father, saw his face, heard his voice, and what is more important than all else, he believed his word and kept his law.

By obedience, by conformity, by personal righteousness, because he elected to follow in the path of the Chosen and Beloved Son, Spencer W. Kimball was noble and great in the preexistence. Above all his other talents, he developed the talent for spirituality—the talent to believe and accept the truth, the talent to desire righteousness.

He knew and worshiped the Lord Jehovah, who was “like unto God.” (Abr. 3: 24.) He was a friend of Adam and Enoch. He took counsel from Noah and Abraham. He sat in meetings with Isaiah and Nephi. He served in the heavenly kingdom with Joseph Smith and Brigham Young.

Preexistence not remote

Preexistence is not some remote and mysterious place. All of us are but a few years removed from the Eternal Presence, from him whose children we are and in whose house we dwell. All of us are separated by a thin veil only from the friends and fellow laborers with whom we served on the Lord’s errand before our eternal spirits took up their abodes in tabernacles of clay.

True, a curtain has been drawn so we do not recall our associations there.

But we do know that our Eternal Father has all power, all might, all dominion, and all truth and that he lives in the family unit. We do know that we are his children, created in his image, endowed with power and ability to become like him. We know he gave us our agency and ordained the laws by obedience to which we can obtain eternal life. We know we had friends and associates there. We know we were schooled and trained and taught in the most perfect educational system ever devised, and that by obedience to his eternal laws we developed infinite varieties and degrees of talents.

Talents acquired

And hence comes the doctrine of foreordination. When we come into mortality, we bring the talents, capacities, and abilities acquired by obedience to law in our prior existence. Mozart composed and published sonatas when but eight years of age because he was born with musical talent. Melchizedek came into this world with such faith and spiritual capacity that “when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.” (Gen. 14:26. Inspired Version.) Cain, on the other hand, like Lucifer, was a liar from the beginning and was told in this life: “. . . thou shalt be called Perdition; for thou wast also before the world.” (Moses 5:24.)

A chosen people

Now this is the doctrine of foreordination; this is the doctrine of election. This is the reason why the Lord has a chosen and favored and peculiar people on earth; and this is the reason he said: “My sheep hear my voice, and I know them, and they follow me:

“And I give unto them eternal life. . . .” (John 10:27-28.)

A knowledge of these wondrous truths places upon us a greater burden than rests upon any other people to

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follow Christ—to take his yoke upon us, to keep his commandments, to do ever those things that please him. And if we love and serve him, we will give heed to the words of the apostles and prophets whom he sends to reveal and teach his word among us.

A listening ear

The great need in the world today is not for the Lord to send a prophet to reveal his mind and will. He has done that; we have a prophet; we are guided by many men who have the spirit of inspiration. The great need today is for men to have a listening ear and to give heed to the words that fall from the lips of those who wear the prophetic mantle.

God be praised that there is a prophet in Israel!

God be implored that we may have a listening ear and give heed to the voice of his prophet!

God be thanked that he has poured out his Spirit upon us so that we know of the truth and divinity of the great latter-day work, and to its eternal verity I testify in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bruce R. McConkie of the Council of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here tonight at 7 p.m. in the Tabernacle.

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave radio to England, Europe, Mexico, South America, Central America, Africa, and parts of Asia.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We are grateful to the lovely children of this Primary Chorus for the inspiring music they have rendered here today. Thank you, lovely children, for your presence at this session of the conference this afternoon.

The Children's Chorus, with Sister Patricia Maughan conducting and Brother Roy M. Darley at the organ, will now sing two hymns especially arranged for this occasion: "Come, Listen to a Prophet's Voice," and "We Thank Thee O God, for a Prophet." Ricky Tanner is the soloist.

The benediction will then be offered by Elder Charles A. Didier, regional representative and mission representative of the Twelve.

The Primary Children's Chorus sang two hymns as follows: "Come, Listen to a Prophet's Voice," and "We Thank Thee, O God, for a Prophet."

The benediction was pronounced by Elder Charles A. Didier.

The conference was then adjourned until 7 o'clock p.m.

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p.m. Saturday, April 6, 1974, with President Spencer W. Kimball presiding and conducting.

The Mormon Youth Men's Choir, with Jay Welch as director, Had Gundersen as assistant director and Roy M. Darley as organist, provided the choral music for this session.

President Kimball made the following opening statement:

President Spencer W. Kimball

Brethren, we are assembled in this the General Priesthood Session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall, and in approximately 875 other separate locations from coast to coast and in Canada. It is estimated that 190,000 men and boys will participate in this meeting by direct wire. We also have an additional report that for the first time in Australia the people will be assembled at this same moment in the Adelaide, Sydney, Perth and Brisbane Stakes, and while it is Sunday noon over there, it is this same moment.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle, and in various buildings throughout the United States and Canada.

For the benefit of those in outlying areas of the Church, we announce that at this morning's Solemn Assembly, Elder L. Tom Perry was sustained as a member of the Quorum of the Twelve,

and Elders J. Thomas Fyans and Neal A. Maxwell were sustained as Assistants to the Twelve.

The singing during this session will be furnished by the Mormon Youth Men's Choir, with Jay Welch as director, Had Gundersen as assistant director, and Roy Darley, organist.

The choir, with Had Gundersen conducting, will begin this service by singing, "Rise Up O Men of God," by Frank W. Asper.

Following the singing, Elder Robert L. Simpson, Assistant to the Council of the Twelve Apostles, will offer the invocation.

The Mormon Youth Men's Choir sang the number, "Rise Up O Men of God."

The opening prayer was offered by Elder Robert L. Simpson, Assistant to the Council of the Twelve.

President Kimball

The Mormon Youth Men's Choir with Jay Welch conducting will now favor us with "A Poor Wayfaring Man of Grief."

"A Poor Wayfaring Man of Grief" was rendered by the Mormon Youth Men's Choir.

President Kimball

That beautifully rendered song takes us back to Carthage Jail.

Bishop Victor L. Brown, Presiding Bishop of the Church, will be our first speaker this evening.

Bishop Brown will be followed by Elder Marion D. Hanks, Assistant to the Council of the Twelve Apostles.

Bishop Victor L. Brown

Presiding Bishop

My dear brethren, I am deeply grateful to President Kimball for the opportunity to speak with you tonight. I think I would not be far wrong in estimating that approximately 90 percent of the bishops of the Church are present somewhere in this meeting tonight. I would hope that about the same percentage of Aaronic Priesthood quorum presidencies are present with their bishops. It is to the bishops and quorum presidencies I wish to direct my remarks.

Charge to Presiding Bishopric

At a meeting in the Salt Lake Temple, called by the First Presidency and attended by the Quorum of the Twelve and some of the other General Authorities on April 9, 1972, President Harold B. Lee charged the Presiding Bishopric with our responsibility in the following words:

"Now to the Presiding Bishopric, there are two great divisions of the priesthood as spelled out in the 107th section of the Doctrine and Covenants, the Melchizedek Priesthood and the Aaronic Priesthood. The ecclesiastical title of those who head the Melchizedek Priesthood is the First Presidency, but their priesthood title is the Presidency of the High Priesthood of the Church. The title Presiding Bishopric is your ecclesiastical title, but your priesthood title is the Presidency of the Aaronic Priesthood of the whole Church. Having that in mind then, you must have clearly in mind that first and foremost of all responsibilities you have is to look after the Aaronic Priesthood. . . . You will help to bring the focus of the time to young men of these critical ages; and when we refer to the young men, we mean the girls also. We can't save the boys without the girls.

So all through your ministry remember, nothing should be secondary to placing great emphasis on the work of the Aaronic Priesthood, to work with the auxiliaries to see to it that they function in an auxiliary capacity, but always with the thought in mind of magnifying the priesthood and of making certain that no auxiliary takes ascendancy over the priesthood."

In response to this injunction and through revelation given to a prophet, the Aaronic Priesthood MIA program was given birth. It was announced to the Church one year ago now at April Conference, 1973. It was inaugurated in September of the same year. In effect it brought two auxiliaries, the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association, directly under the umbrella of the Aaronic Priesthood. They then became priesthood oriented and priesthood directed.

Evidence that this change was divine is just now beginning to break over the horizon. In just over seven months of operation, we see miracles taking place in the lives of our youth. These wonderful things are happening in every ward and branch of the Church where the adult leaders have caught the vision of the program and understand its source. As to its source, may I quote from President Lee's address at June Conference:

"One or two thoughts have impressed themselves upon me as we have witnessed and have listened. During the year that has passed, we have pondered, we have prayed, we have searched, and now we come with a declaration to all of you that you may know with a certainty that defies all doubt that this which you have witnessed, this which you have heard has been divinely inspired.

"I have occasion to recall again

and again what the Lord said: 'And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.'

"But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.' (D&C 59:21, 23.)

"I choose not to offend God by claiming that all of this has come by the will of men. I confess with all my soul that these things are of the Lord, and they have come through righteousness, through prayer, and through great needs." (*Ensign*, Sept. 1973, pp. 81-82.)

Basic principles of program

In my remarks tonight, I have nothing new to introduce, but if the Lord will bless me, I will attempt to discuss some of the basic principles of the program.

The guiding principle upon which we base all our efforts was given us by the Prophet Joseph Smith in response to a question of how he governed his people. As you know, he said, "I teach them correct principles, and they govern themselves." (*Priesthood and Church Government*, comp. John A. Widtsoe, Deseret Book Co., 1939, p. 100.) In all we and our associates, the general presidencies and their boards, are doing, we are merely trying to teach correct principles, adding a few suggestions and letting you stake presidencies, bishoprics, branch presidencies, and Aaronic Priesthood quorum presidencies govern yourselves.

Charge to all bishoprics

A moment ago I quoted President Lee's charge to the Presiding Bishopric. Except for scope, that same charge applies to every bishopric in the Church. As you bishops were ordained and set apart, in addition to being set apart as

the bishop of your ward, you were set apart as the president of the priests quorum of your ward and, with your counselors, as the presidency of the Aaronic Priesthood of your ward. As President Lee said, this is your priesthood title, and it is "first and foremost of all responsibilities." He further stated, "When we refer to the young men, we mean the girls also." In other words, the youth of your wards are your first and foremost responsibility.

Although the principles we shall discuss would apply to almost any leadership setting, tonight I would like to point them directly at you bishops and you presidencies of Aaronic Priesthood quorums. One of the most stimulating influences being felt in this program today is resulting from peer leadership. You presidents and counselors in Aaronic Priesthood quorums are the file leaders of all members of your quorums, active and inactive. You have a responsibility for the total well-being and activity of each of your quorum members. This means that you not only conduct the quorum meeting Sunday morning or make assignments at the sacrament table, but you provide leadership in all services and activities. This is why you have been appointed to positions of leadership in the Scouting organization. You see, Scouting is a part of priesthood responsibility. As you gain an understanding of your stewardship, you will recognize your responsibility to your members as clearly as elders quorum presidents recognize theirs for the elders and prospective elders in their quorums. The Lord revealed in section 107 of the Doctrine and Covenants:

"And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants." (D&C 107:85.) And, of course, the same applies to the teachers quorum president.

Vital role of bishop

The bishop is president of the priests quorum. He is aided by a group leader. If these young men are to fulfill their stewardship and responsibilities, they must be taught correct principles. You bishops have a paramount role in seeing that they are taught properly. You have assistance, of course, from counselors and advisers, but your role is vital.

The most important and impressive lesson these young men will learn will be from you when you call them to these positions. If the call is casual, they will approach their responsibilities in a casual manner. If it is dignified and spiritual and you have by appointment invited the young man to your office for an interview, explaining to him as you call him that he is the one the Lord wants to fill this important office and that you have called him only after prayerful consideration, then he will understand the sacred nature of this important position and will make greater effort than ever to honor his priesthood. That first interview will have a lasting effect on his attitude toward his responsibility.

Personal interviews

Another very important teaching opportunity that you personally will have with him is the personal, private worthiness interview. Of course, this is not all. He will need to be taught the principles of leadership from other wise and understanding adult leaders. Here again, the adult leaders' responsibility is not just Sunday morning. It carries over into all church participation. As the boys participate in Scouting, they find the same adult and peer leaders as they saw in priesthood meeting Sunday morning. In other words, they find that priesthood responsibility goes far beyond the Sunday morning priesthood meeting.

Growth through experience

It is important that adult leaders create an environment that will permit these young men to learn and grow through experience. All too often we adults are impatient to get things done; so rather than letting these young men do them, we do them ourselves. At the same time, it is important that we do not leave them to their own resources. The wise adult leader will be where he should be when he should be there so he can take advantage of teaching opportunities. This, of course, will require great patience, and much of the time he will be in the background. As President Lee used to counsel, he should be a coach and not a quarterback. There needs to be sensitive and wise balance between the youth peer leadership and the adult leadership.

Bishops, one of the most essential and important resources you have in the Aaronic Priesthood area of responsibility is the bishop's youth committee. The degree to which you organize and properly use this committee will in large measure determine your success as the president of the Aaronic Priesthood in your ward. This is where you can make these youth leaders feel that they are a vital part of this great Church. If you will listen to them carefully, you will learn of their needs. This is where, by your example, you can teach them correct principles of leadership in a most receptive setting.

Importance of individual

In all that we do, regardless of the programs and activities, the center of our interest must be the boy. Programs are useful only to the degree that they affect each individual boy's life for good. As bishops, you and I have been given responsibility in perhaps one of the most unusual periods of time in the history of mankind. The spirits of this generation of youth are some of

the most valiant to ever come forth. The fact that the Lord would give a revelation pertaining specifically to their generation would indicate this. I have the utmost confidence that if we, the presidents of the Aaronic Priesthood, will carry the mantle of our offices, we will be blessed to provide a stewardship that will enable these young men to rise above the things of the world and be young men of character, integrity, virtue, and faith. Recently I learned of a group of young people in whose lives a miracle is taking place. They are setting an example for the world to follow. About 3 percent of the students in a particular high school are members of the Church. A few months ago the school principal and superintendent, neither of whom are members, granted permission for these young people to have released time during the school day for seminary. This is the first high school in the entire state in which it is located that has given this permission. Just a few weeks ago, the stake president and bishop reported that the school officials are most impressed with and grateful for the good influence the Latter-day Saint students are having on the entire student body.

The lives and influences of these young people justify the faith the Lord has in this generation. With the proper guidance from you bishops, your counselors, the advisers, and quorum presidencies, a new high in leadership and devotion of the young men of the Church will be assured. This then will

surely further prepare the world for the second coming of the Savior and ultimately assist him in bringing "to pass the immortality and eternal life of man." (Moses 1:39.)

Responsibility to family

There is another responsibility you bishops have that transcends all others that I feel impelled to mention, and that is the responsibility to your families. A bishop's wife carries an unusual responsibility in the home. May I caution you to be extra sensitive to her needs. Remember President McKay's counsel, "No success can compensate for failure in the home." (*Conference Report*, April 1964, p. 5.)

The bishops' responsibilities are heavy. However, with proper delegation and careful organization of your time, it is possible to successfully discharge your responsibilities to your family, as well as to the Lord. May your wives and your children and all of the youth over whom you preside be blessed with your wise and sound stewardship, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Victor L. Brown has just addressed us.

We will next hear from Elder Marion D. Hanks, Assistant to the Twelve Apostles.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

I wonder how many of you young men and men who are a little older have heard the story of the man in the brown leather jacket. A famous surgeon received a phone call one night from a doctor friend who said he had a young child on the operating table and needed the surgeon's help in order to save the child. It was a long drive across town to the hospital and the surgeon drove as fast as he could with safety. As he pulled up to a stop sign, a man wearing a brown leather jacket opened the door and slid in beside him with his hand in his pocket as though he had a gun. The man was excited, demanded the surgeon's car, and obviously was in no mood to discuss it. The surgeon stood helplessly on the highway as the man in the brown leather jacket sped away in his car.

By the time the surgeon finally arrived at the hospital, it was too late. The child had died only moments before. The other doctor asked the surgeon to come with him to meet the child's father in the hope that together they might offer him words of comfort. As they entered the waiting room, the father came forward—he was the man in the brown leather jacket.

It occurs to me to wonder whether any of us here tonight are, in a different sense, men in brown leather jackets, who, through our lack of wisdom, perhaps not knowing it, certainly not wishing it, keep spiritual help from reaching our children when they need it. Or if we are young, we are tempted to follow a course that could damage the children that we will one day have.

Models of true manhood

This great meeting tonight is not only exciting and encouraging in its evidence of the tremendous priesthood potential in the kingdom of God, it also

manifests the capacity of the Church to exercise a powerful influence in helping to meet one of the most vital needs in the world today, and that is supplying models of true manhood for boys who are on their way to becoming men.

The absence of fathers from their homes, for one reason or another, and the lack of father-image and influence in the lives of boys are obvious factors in the large troubles that face our society. My firmly-held conviction is that in the homes of the Church, and through priesthood leadership in the Church, the problem is correctable; the challenge can be met, if we will.

Only God knows the worth of a boy, but we too are fathers, and we have an inkling. A boy is priceless not only for himself, but every individual is a kind of an omnibus carrying with him all the past that has gone into his making, all the potential in him for influencing the present, and he has, in addition, the sobering reality to face that he carries within himself the seeds of the future. Under every normal circumstance there will be one day those who call him father, and to them and their future he has a great and solemn responsibility.

Boys learn from men

Boys need men to learn from, men to be with who understand their need for activities that are challenging and socially and spiritually constructive and that stretch them and give them a chance to learn manly skills, men to love and who love them, men who are models of what a man ought to be. The father should be the first line of strength, and a boy blessed with such a father is fortunate indeed. But of course even such a family can use all the supportive influence they can get from good men

who genuinely care. But what of the boy who has no father, or whose father is not presently supplying what a father uniquely can give? To help him, the Lord has provided what I believe to be the finest program the world has ever known—a program of bishops and counselors, advisers, teachers, Scoutmasters, leaders, home teachers, coaches—strong men who really care. If the Lord's program is effectively operating, literally no boy in the whole Church should be without the blessing of choice men in his life, and every boy will, in fact, have several good men actively concerned for his well-being. I rejoice in the wonderful ward in which we live and in the great men who are interested in my son and the other lads they lead.

Now, it should be said that we have no lack of appreciation for the wonderful influence of mothers and other noble women in guiding boys—and no one in all the world is better qualified than I to understand that—but it takes men to make men. Even mothers cannot do it by themselves, and certainly none should have to undertake the effort alone; nor can schools or other institutions supply the need. Boys need men!

Implications for fathers

The implications of this for fathers and for men who hold the priesthood are clear indeed. In many homes, in every neighborhood, in every community, in every ward and branch of the Church, there are boys who need the help of men, mothers who need men to help their boys.

Is it fair to ask what will happen if boys don't get what they need from good fathers or conscientious men whose blessing it is to help them? The answer is that they must improvise or learn from other youth as ignorant and inexperienced as themselves. They will learn on street corners or in school corridors where success may be measured in terms of physical, sexual, or economic

prowess instead of in terms of character and quality relationships.

Now, brethren, if we need to do better than we are doing, and wish to do better, what program shall we follow? There is time here tonight to consider only the beginning of one answer among many, but that is a vital answer, and it needs to be understood.

Alma's message to Helaman

In chapter 36 of the book of Alma in the Book of Mormon is a remarkable lesson for every father, or for those who stand in place of a father. To his son Helaman, Alma bore a strong testimony of faith and repentance. Remember that Alma, in youthful rebelliousness, had made some serious mistakes. He wanted his sons to avoid those mistakes and to find what he, Alma, had discovered of the tender mercies of God, without the terrible, painful experiences through which he had gone. In this deeply honest account Alma bore record of the torment through which he had passed and shared with Helaman three great messages which every father would want to deliver to his own son. I deliver them tonight to my son and invite you to join me:

1. "And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

"And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God." (Alma 36:3-4.)

Then Alma added something, and so do I:

2. "Yea, and . . . I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also

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be born of God, and be filled with the Holy Ghost.

"... And now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors;

"For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God." (Alma 36:24-26.)

But these messages were not enough. There is a third:

3. "But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence...." (Alma 36:30.)

So a father testified to his son.

Teaching our own children

How foolish we are if we reserve to ourselves, or for others than our own children, the knowledge and testimony of the gospel we have gained. They, no less than others, need and deserve this from us.

Is it possible that some of us are in some measure men in brown leather jackets in this matter?

Do you remember that many of the most powerful teachings in the Book of Mormon are from fathers directly to their beloved sons? Lehi, Jacob, Benjamin, Alma, Helaman, Mormon, and others all taught wonderful lessons to their own sons.

Do you recall Alma's son Corianton and the sad mistake he made? He was proud, stubborn, willing to excuse himself because many others had also sinned. Alma plainly identified the seriousness of his son's actions, called him to repentance, taught him the mean-

ing of Christ's atonement, gave him a path to follow, and spoke the message of his heart:

"And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities." (Alma 39:12.)

In this marvelous lesson for sinners—and those who seek to help sinners—are some of the saddest and most moving words that I know from a faithful father who had tried to do missionary work in the very area where his son had been immoral: "... when they saw your conduct, they would not believe in my words." (Alma 39:11.)

Nephi's love for father

There are other accounts in the Book of Mormon, of course, like that of the boy who heeded his father's teachings and who made up his mind early in his life about what he really wanted. He wrote these words (You know him!):

"I Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God... I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father...." (1 Nephi 2:16.)

Nephi performed many great tasks, and one I remember best was his help to his father who had murmured when the company lost its hunting equipment and faced starvation. Nephi, you will remember, had himself been blessed with marvelous spiritual experiences, but he loved his father so much that, instead of criticizing or taking over, he helped him regain his self-respect and confidence by going to his father and asking Lehi to inquire of God where he, Nephi, should hunt. With that support, the older man found his

faith and was again able to lead his people. The story itself is a minor incident in the Book of Mormon, but the lesson is not minor. It is no small thing to reestablish confidence and faith in a man at a critical point in his life when he has failed and is full of self-doubt.

So the scriptures are one remarkable and perhaps largely untapped source of strength for choice young men on their way to adult influence and responsibility, and for those who are now charged to guide them. How well are we using the source?

Liability in failure

Fiorello LaGuardia, an Italian immigrant to the United States, became one of the most respected and influential mayors in the history of New York. Early in his life, while he was a magistrate, a man was convicted of theft in his courtroom. The young judge felt compelled to impose a sentence of imprisonment. But when the man explained that he had stolen food to feed his impoverished family, the judge suspended the sentence and then levied a fine on every person in the courtroom for living in a city where a man had to steal bread to feed his family.

One wonders if some such liability may not, in justice, one day be imposed upon parents and teachers and other adults in the Church who have failed to feed our young the bread of life for whatever reason.

Automobile without key

Perhaps both boys and men will understand the analogy of an automobile which a young man desperately wanted and which his father promised him on his birthday if he merited it. "Just go with sensible people and do sensible things," said the father, "and on your birthday I'll see that you get the kind of car you want." The automobile was described in detail, with all the equipment a boy could imagine. So he

went with sensible people, and did sensible things, and prepared himself, hoping almost beyond hope for the big day. It arrived. He looked out the window of the house and saw the car of his dreams sitting there. It had everything on it which he in his imagination had conceived. He could scarcely contain himself with love and appreciation. He ran from the house, looked it over, and then went back to his dad for the key.

"The key?" said the father. "Oh, the key. Well, I'll tell you. The car is yours. I've been preparing you for it for a long time. It is very valuable and very important, and I know you'll make very good use of it, but for now I'll keep the key. I'll let you know when you can use it. You can tell everybody it's yours, but don't use it."

Boys need more than a promise and more than a name; they need to be permitted to test their strength, to use their abilities, to use their priesthood.

Responsibility of young men

You young men, of course, have a very great responsibility in these matters also. Many of you have been wonderfully blessed with gifts from the Lord and with opportunities to enjoy and use them. Your sense of appreciation, your respect for the blessings of God, your mature acceptance of responsibility, and your wonderful service, your sense of humor—they all strengthen and encourage us and make us very proud.

It was only a few days ago that a great stake president told of his distress when his son got a C- on his report card. He took the boy into the study and showed him the card. "What do you see on this card?" he said sternly. "Well, Dad, I see three A's," the boy said. I suppose a father has to be aware of the C's and that it is in the nature of the boy to see the A's. In understanding this, both will be additionally blessed.

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Now let me finish, if I may, with two very brief accounts of two great fathers.

A father's support

A young lad stood at the pulpit in Sunday School trying to give an assigned talk, but he could not get the words out. His giant of a father walked from the congregation to stand beside his son, put his arm around him, and said, "I know Larry has prepared his talk and that he'll be able to give it. He is a little frightened, so I'll just speak to you for a moment and then I know he'll be ready." The father stood by his boy with his arm around him, and in a moment the lad gave his talk. And many wept.

A while ago I met a special boy, and this week I had the privilege of spending some time with him and his family. This boy has muscular atrophy. He is a remarkable young man, loved by everyone in the ward. He has always wanted to do the things the other fellows do. He has succeeded in Cub Scouting. He is now a First Class Scout and is progressing.

While Jay was a deacon, he passed the sacrament with the others. He can't walk or stand on his feet, so his dad lined up with the other boys, holding Jay with his strong arm around his waist and helping him hold the tray, since his hands are not strong enough to support it. Jay's father thus assisted his son from row to row as he passed the sacrament. Jay did a great job as a deacon collecting fast offerings too. His dad carried him from door to door. Can you imagine that scene on the doorstep?

Jay bears a strong testimony; his attitude and outlook are amazing. He gives talks and does well. He has sung in Church, and always when he does these things, his dad is there to hold him in his arms and stand by him and support him.

In all my life I never heard a sweeter story nor a more moving one. God bless such a father, and God bless such a son, and God bless us who have so much and who have yet a little time, that we may take another look at our boy or at the boy who needs some additional help outside his home. God bless you boys to appreciate your dads, to be patient and gracious and forgiving. God bless us all, boys and men, now and in the future, always to act in a way that will help others enjoy the special blessings God wants them to have.

The unspoken sermon

Fathers, priesthood leaders, young men need models. The unspoken sermon is heard most clearly and learned most strongly by those near at hand. It is not through definition or diatribe that young men acquire values. "They do not learn ethical principles; they emulate ethical (or unethical) people. They do not analyze or list attributes they wish to develop; they identify with people who seem to have them." (John Gardner, *Self-Renewal*, p. 124.) What boys need is not lectures about notions of love, human relationships, or God—but to be exposed to unconditional love, unselfish service, to the reality of God in reverence, and worship, and humble prayer. And that is why they need models of what a man at his best can be. Will you young men, as I sit down, hear these words of Moroni:

"Condemn [us] not because of [our] imperfection. . . but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Mormon 9:31.)

And to those a little older, these words from ancient times:

"For how shall I go up to my father and the lad [is] not with me. . . ." (Gen. 44:34.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Marion D. Hanks, Assistant to the Council of the Twelve, has just spoken to us.

We will now have the pleasure of hearing from President Marion G. Romney, second counselor in the First Presidency.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren, my theme for these remarks is “. . . Be ye clean that bear the vessels of the Lord.” (D&C 133:5.) It might just as appropriately be, magnify your calling in the priesthood. To begin with, I bear witness to you that I know by the power of the Spirit that President Kimball is a prophet, called by the Lord to be his mouthpiece, and that President Tanner was called by revelation to be his first counselor. I sustain them both with full purpose of heart.

As to you brethren, I feel as Peter expressed himself to the brethren of his day: “. . . ye are a chosen generation, a royal priesthood. . . .” (1 Pet. 2:9.) Of all men in the earth, we are the most honored.

As spirit sons of God, we stood in the great council in the preexistent world and heard the Father present the gospel plan. We heard him say that those who kept their first estate would be added upon, and those who kept their second estate should “have glory added upon their heads for ever and ever.” (Abr. 3:26.)

Now we know that we kept our first estate because we are here with our spirits “added upon” with these bodies.

Magnifying our callings

If we are to have glory added upon our heads for ever and ever, we must, while we are here, do two things. One of them is to receive the priesthood. The other is to magnify our calling in the priesthood. The Lord said that no one could receive this glory without the

priesthood. “And wo unto all those who come not unto this priesthood . . .,” he said. (D&C 84:42.)

We, having received the priesthood, shall receive the added glory if we magnify our callings in the priesthood. Now I want you to listen to the words the Lord used in giving us the covenant which belongeth to the priesthood.

Covenant of the priesthood

He said, “For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling [not just receive it, but those who receive it and magnify their calling], are sanctified by the Spirit unto the renewing of their bodies.

“They become the sons of Moses and of Aaron [In the early part of the revelation from which I am quoting, section 84, the Lord talks about men who hold the priesthood as being the sons of Moses, according to the order of the priesthood, and those who hold the Aaronic Priesthood as being sons of Aaron, according to the order of the Aaronic Priesthood.] and the seed of Abraham, and the church and kingdom, and the elect of God. [We talk about making our callings and elections sure. The only way we can do this is to get the priesthood and magnify it. And then the Lord gives the promise:]

“And also all they who receive this priesthood receive me, saith the Lord; [Think about that. Those who receive the priesthood and magnify it “receive me, saith the Lord.”]

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"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. [And this, glory added upon us for ever and ever and all the things that the Lord has, is promised unto us.]

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant [receive this promise from the Lord] . . . which he cannot break . . . [But we can, and a good many of us do. And this is the consequence:]

"But whoso breaketh this covenant [to honor the priesthood and magnify his calling] after he hath received it, and altogether turneth therefrom, shall not have forgiveness . . . in this world nor in the world to come. . . . [Now I don't think he is talking here necessarily about the unpardonable sin, but I am saying that those of us who receive this priesthood and understand what it is about and fail to magnify our callings will lose something we cannot recover hereafter.]

"And I now give unto you a commandment [says the Lord,] to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you [who have received the priesthood] shall live by every word that proceedeth forth from the mouth of God." (D&C 84:33-44.)

This charge brought to my mind the Lord's statement concerning "the Camp of Israel . . . near Council Bluffs, Iowa, January 14, 1847," in the great revelation given to Brigham Young. (D&C 136: Headnote.)

". . . ye are not yet pure [he said]; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abra-

ham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith [And we could now add, to President Kimball]. . . ." (D&C 136:37.)

As I ponder the terms of the "oath and covenant which belongeth to the priesthood," which each one of us has entered into, I am awed by the superlative promised blessings. At the same time I am subdued as I consider the requirements upon which the receipt of those blessings is conditioned.

Sabbath day observance

It seems to me that there are many "words of eternal life" that have proceeded "forth from the mouth of God" to which we must give more "diligent heed" if we are to receive the promised blessings. Among them is the commandment, "Remember the sabbath day, to keep it holy." (Exod. 20:8.)

In this, our day, the Lord has put great emphasis on observance of the Sabbath day. When the Saints first went to Independence, Missouri, he gave them a list of standards which must be observed by those who are to build up and live in that Zion. One of them upon which he put great emphasis was observance of the Sabbath day. He said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

". . . remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-10, 12-13.)

Because we live in a Sabbath-breaking society, we must—if we would magnify our callings in the priesthood—live in the world but not be of the world, for the Lord has said, “. . . the inhabitants of Zion shall . . . observe the Sabbath day to keep it holy.” (D&C 68:29.)

We need not shop on the Sabbath day. There will be no shopping in the city of Zion on the Sabbath.

We need not attend recreational events, nor hunt or fish on the Sabbath.

If we are really intent on magnifying our callings in the priesthood, we will on the Sabbath day live within the framework of the instructions given by the Lord in that section of the Doctrine and Covenants.

“Be ye clean”

Now other “words of eternal life” that have proceeded “forth from the mouth of God” to which we must give more “diligent heed” if we would “have glory added upon [our] heads for ever and ever” are these:

“. . . Be ye clean that bear the vessels of the Lord.” (D&C 133:5; see also 38:42.)

“. . . remember, O man, for all thy doings thou shalt be brought into judgment.

“Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment-seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.” (1 Ne. 10:20-21.) Those are the words of Nephi.

“. . . behold, I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God. . . .” (1 Ne. 15:34.)

Six hundred years later the resurrected Jesus told his Nephite disciples that “no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood,

because of their faith, and the repentance of all their sins, and their faithfulness unto the end.” (3 Ne. 27:19.)

At the very beginning of this last dispensation, Jesus said to the brethren in conference assembled, “. . . go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. . . .” (D&C 38:42.)

Within the same year he repeated, “Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.” (D&C 133:5.)

These words call to mind Paul’s declaration to the Corinthians: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (1 Cor. 3:16-17.)

There are many filthy practices rife in our present society which we must constantly be on guard against if we would live clean enough to magnify our callings in the priesthood.

The Lord warned us of some of them in the Word of Wisdom:

“. . . inasmuch as any man drinketh wine or strong drink among you, behold,” said he, “it is not good, neither meet in the sight of your Father. . . .

“. . . tobacco is not [good] for the body. . . .

“And again, hot drinks are not for the body. . . .” (D&C 89:5, 8, 9.)

The use of a habit-forming drug of any kind violates the spirit of the Word of Wisdom and defiles both body and spirit.

Priesthood bearers intent on magnifying their callings will shun as the plague the filth in our permissive society wherever it is—in literature, on the stage or screen, in recreational centers, or elsewhere. God will not countenance an unclean priesthood.

Unchastity

One of the most corrupting and debasing vices rampant in our society

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today is unchastity. Let us be ever mindful that from Sinai the Lord thundered, "Thou shalt not commit adultery." (Exod. 20:14.)

The penalty for so doing under the Mosaic law was death. Notwithstanding the fact that in this generation's corrupt permissiveness its violation is tolerated with impunity, under God's divine law it is as it has always been, a soul-destroying sin. Its self-executing penalty is spiritual death. No unforgiven adulterer is magnifying his calling in the priesthood; and, as President Clark used to say, the Lord has made no "fine distinctions . . . between fornication and adultery" (*Conference Report*, Oct. 1949, p. 194). Nor, may I add, between adultery and sex perversion.

Jesus set the standard for us to follow when he said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

And then to emphasize the enormity of this sin, he continued, ". . . if thy right eye offend thee [or "cause thee to offend" says the marginal reading], pluck it out, and cast it from thee: for

it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5:27-29.)

Certainly we priesthood bearers who would so magnify our callings in the priesthood as to obtain eternal life and "have glory added upon [our] heads for ever and ever" will diligently strive to keep the Lord's commandment, ". . . Be ye clean that bear the vessels of the Lord." (D&C 133:5.)

May it be so, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney, second counselor in the First Presidency has just spoken to us.

The congregation and choir will now join in singing "Praise to the Man," conducted by Jay Welch.

"The hymn, "Praise to the Man," was sung by the congregation.

President Kimball

We will be pleased next to hear from President N. Eldon Tanner, first counselor in the First Presidency.

President N. Eldon Tanner

First Counselor in the First Presidency

My beloved brethren, holders of the priesthood of God—so many assembled in so many places (nearly 200,000 in attendance tonight at this meeting)—this is a royal army, the greatest brotherhood and the greatest power in all the world. How fortunate and blessed we are to be holders of the priesthood and members of this great brotherhood in The Church of Jesus Christ of Latter-day Saints.

This evening we have been in-

structed, inspired, and built up in our faith and testimony and have enjoyed this lovely chorus. Now in a few minutes we will have the special privilege of listening to a prophet of God, who is the president of the Church of Jesus Christ and is his mouthpiece here upon the earth today. When he speaks, may we listen and have ears to hear and determination to follow this great leader, Spencer W. Kimball.

Having had the signal privilege

and blessing of serving as a counselor to four of the Lord's chosen prophets, I bear witness that they are truly prophets of God, and I should like to review with you how the Lord has chosen, ordained, and set apart the leaders of his church, and how smoothly the succession takes place.

Calling of Twelve

When Jesus was upon the earth, he entered into his ministry and organized his church, and "he called unto him his disciples: and of them he chose twelve, whom also he named apostles." (Luke 6:13.) And he said to his apostles, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

From this it is evident that he conferred upon each the fullness of the apostleship with its keys and authorities so that, should the time come, each could serve as senior apostle or the president of the Church in his turn. Peter, James, and John were set apart as the head of the Church to act as the First Presidency after Christ's departure.

Latter-day organization

The Church in these latter days is based on that same principle. After Joseph Smith was chosen by the Lord, Peter, James, and John appeared and conferred upon him and Oliver Cowdery the Melchizedek Priesthood and ordained them apostles of the Lord Jesus Christ.

In the Doctrine and Covenants we read that Joseph Smith, Jr., was called to be the first elder of the Church. The Lord said, "... Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

"Being inspired of the Holy Ghost

to lay the foundation thereof, and to build it up unto the most holy faith." (D&C 21:1-2.)

Though it was made known to the Prophet and Oliver Cowdery in June of 1829, before the Church was organized, that there would be twelve apostles and how they were to be chosen, it was not until 1835 that the first Council of the Twelve was appointed. Then under the direction of the Lord through the Prophet Joseph Smith the Three Witnesses of the Book of Mormon were directed to select the twelve who were to be ordained apostles. (*Documentary History of the Church*, vol. 2, pp. 186-87, D&C 18.)

These men were chosen and ordained as apostles under the direction of Joseph the Prophet and were given the same authority as was given to Paul and other apostles during the time of Jesus Christ. It is recorded, "And they form a quorum, equal in authority and power to the three presidents previously mentioned" (D&C 107:24), meaning the Presidency of the Church.

Also we read in the *Documentary History of the Church*: "President Smith next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, . . . also the Twelve are not subject to any other than the first Presidency, viz., myself, . . . Sidney Rigdon, and Frederick G. Williams, who are now my Counselors; and where I am not [meaning when he dies] there is no First Presidency over the Twelve." (*DHC*, vol. 2, pp. 373-74.)

President Wilford Woodruff said: "I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. . . . No man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray." (*Discourses of Wilford Woodruff*, G. Homer Durham, comp., Bookcraft, Inc., 1946, pp. 73-74.)

Keys with the Twelve

Following the death of the Prophet Joseph, Brigham Young called a meeting in these words: "I want to see this people, with the various quorums of the priesthood, assembled together in special conference. . . ." And at this meeting he said: ". . . I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world."

He then asked, "Does the church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?" It was recorded that there was a universal vote. Then he asked for a contrary vote and no hands went up.

It is evident that Brigham Young intended to have the vote of the quorums of the priesthood in order, as we did in our solemn assembly this morning, for he said: "This [vote] supersedes the other question, and trying it by quorums." (*DHC*, vol. 7, pp. 230, 232, 240.) He then explained that the Twelve would remain and act in their place and that the keys of the kingdom were with them and that they would manage the affairs of the Church and direct all things aright until the organization of a new First Presidency. This procedure has been followed ever since the death of Joseph Smith. In this case the Twelve continued to direct the Church for three and a half years before the First Presidency was organized and Brigham Young was then made President of the Church.

President of the Twelve

When President Wilford Woodruff was asked if he knew of any reason why some person other than the president of the Twelve should not be called to pre-

side over the Church, he said he knew of several reasons. "First, when the President of the Church dies, who has the presiding authority of the Church? It is the Quorum of the Twelve Apostles, ordained and organized by the revelation of God and none else. Then while these Twelve Apostles preside over the Church, who is the President of the Church? It is the President of the Twelve Apostles, and he is virtually as much the President of the Church while presiding over the Twelve as he is when organized as the Presidency of the Church and presiding over two men." This information is taken from a letter which was written to Elder Heber J. Grant on March 28, 1887, and signed by Wilford Woodruff. This principle has been carried out now for over a hundred years.

Man for the hour

Throughout the history of the Church, it has been most evident that the man who is chosen as the president of the Church was foreordained and was the man for the hour. It is reported that Joseph the Prophet at his first meeting with Brigham Young said that Brigham Young would one day be president of the Church. When we reflect on the remarkable combination of events which caused Brigham Young to be president of the Twelve and then president of the Church, it is plain that long before he was born he was foreordained and chosen, just as Jeremiah and others were.

When Joseph the Prophet died, it seemed to all that there was no one ready and prepared to assume the responsibility as president of the Church. Joseph had been especially endowed to receive revelation for the Church and inspired beyond many of the prophets. He was especially fitted for the performance of his great mission. However, following his death, Brigham Young, who was made president of the

Church, proved to be the man of the hour. He too had peculiar gifts and endowments to do the things which needed to be done at that time. Brigham Young was a great leader, colonizer, and organizer. He was certainly the man to lead the Church and establish it in the Rocky Mountains, as previously predicted by Joseph the Prophet.

It is also most reassuring to see how President John Taylor was preserved. He was a man who had been a martyr, you might say, in that he bore to his grave wounds received when the Prophet Joseph was killed. Throughout his administration, there was great evidence that he was certainly the man needed at that time. The same can be said of others who followed as presidents of the Church.

We must realize that though President Lee presided over the Church for such a very short time, great progress was made under his direction, and much accomplished, and the foundation laid for further development and growth of the Church.

Called by the Lord

Now we have a new president of the Church who was chosen by the Lord and foreordained—one who as an apostle has been tried, tested, trained for over 30 years, and who has been miraculously saved on three different occasions for this high and holy position.

As we read in the *Teachings of the Prophet Joseph Smith*, "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was" (p. 365).

We must always remember, as has been said so many times, the Lord calls his prophets and the Lord releases his prophets. They cannot be called or released by any other power. As I have pointed out previously, at the passing

of the president of the Church, the Quorum of the Twelve takes over and the senior member, or the president of the Twelve, becomes the presiding officer.

President Lee's passing

It is significant to note just what took place at the time of the passing of President Harold B. Lee. President Romney had been called to the hospital and as they talked, President Lee, realizing that he might be incapacitated for some time, said to President Romney: "President Tanner is away, and I want you to take over and carry on the affairs of the Church." President Kimball, who came in later, offered his services to President Romney. However, immediately upon the announcement of President Lee's passing, President Romney turned to President Kimball and said: "You, as the president of the Quorum of the Twelve, are now in charge. I am at your disposal and prepared to do anything I can to help."

This was entirely in keeping with the order of the Church and is a great example of how the Church is never left without a presidency and how smoothly it passes from one to another. Immediately President Kimball, as president of the Twelve, became the presiding authority of the Church.

Birth of a prophet

I should like to outline the procedures followed at the time of his appointment and ordination as president of the Church. Before doing so, however, let me quote from President Kimball's conference address of April 4, 1960—14 years ago:

"What mother, looking down with tenderness upon her chubby infant does not envision her child as the president of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One

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mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

"When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are 'running to and fro, seeking the word of the Lord and cannot find it'—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born." How prophetic! (*Conference Report*, Apr. 1960, p. 84.)

Just such an infant was born in Salt Lake City on March 28, 1895, and was named Spencer Woolley Kimball. You will find a most interesting account of the life of this great man from his birth until the present, as recorded in the *Ensign*, March 1974, pp. 8-24, written most beautifully by Elder Boyd K. Packer.

Reorganization of First Presidency

When Wilford Woodruff was the president of the Church, he said that it was the will of the Lord that no amount of time be allowed to pass between the death of the president of the Church and the time that the First Presidency was reorganized. Therefore, on December 30, 1973, just four days after President Lee's death, President Kimball, the president of the Twelve, called the members of the Twelve together in the upper room of the temple for the purpose of discussing the reorganization of the First Presidency and to take whatever action was decided upon. Those who had been counselors to the President—that is, President Romney and myself—took their respective places in the Quorum of the Twelve.

President Kimball, upon expressing his great sorrow at the passing of President Lee and his feeling of inadequacy, called upon the members of the Twelve in order of seniority to express themselves individually as to how they

felt about reorganizing the presidency of the Church.

As each member of the Twelve spoke, he expressed himself as feeling that now was the time to reorganize the First Presidency and that President Spencer W. Kimball was the one whom the Lord wanted to preside at this time. The sweet Spirit of the Lord was present in rich abundance and there was complete unity and harmony in the minds and spoken words of the Brethren. The only purpose and desire was to do the will of the Lord, and there was no question in anyone's mind but what the will of the Lord had been expressed.

Elder Ezra Taft Benson then made the formal motion that the First Presidency of the Church be reorganized and that Spencer W. Kimball be sustained, ordained, and set apart as the president, prophet, seer, revelator, and as trustee-in-trust of the Church. This motion was seconded and unanimously approved.

In all humility, President Kimball stepped forward and made his speech of acceptance, praying that the Spirit and blessings of the Lord would attend him that he might be made able to carry out the will of the Lord. He said he had always prayed for President Lee's health and strength and vigor and for the blessings of the Lord to attend him as he carried on as the president of the Church. He emphasized the fact that he had prayed sincerely with his lovely wife, Camilla, that this position would never come to him and that he felt sure that President Lee would certainly outlive him.

On this occasion I thought of the Savior in the Garden of Gethsemane as he prayed: "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) And he so accepted.

He then chose and nominated as his first counselor N. Eldon Tanner and as his second counselor Marion G. Romney, each of whom expressed himself in

all humility and pledged himself to support and sustain President Kimball as the president of the Church and to fill his office to the best of his ability, and prayed for the blessings of the Lord to attend him.

President of the Twelve

Following this, President Benson was sustained as president of the Council of the Twelve. President Kimball then took his seat in the middle of the room, and as all those present placed their hands upon his head, we felt the Spirit of the Lord was truly with us, and this sweet Spirit filled our hearts. Then, with President Benson being mouth, in a beautiful prayer and blessing, Spencer Woolley Kimball was ordained and set apart as prophet, seer, and revelator and president of The Church of Jesus Christ of Latter-day Saints.

Plan and order followed

It is my testimony to you and to the world that the plan and order of the Church has been followed, that the will of the Lord has been done, and that Spencer W. Kimball is his prophet and president of his church and kingdom here upon the earth. In the stake conferences since his appointment and in the solemn assembly today, the people have enthusiastically sustained him. It is the great privilege, honor, and responsibility of each and every one of us to accept and support President Kimball as a prophet of God and under his direction do all in our power to help build the kingdom, to further the cause of righteousness, and prepare the world for the second coming of our Lord and Savior Jesus Christ.

However, as in the past, there are still some who question the procedure and the choice of the president, and one in particular has written expressing his feeling that he himself should be the president of the Church, but let me remind you that the procedures of the

Church and the teachings of Jesus Christ are not on trial. We as individuals are on trial, and have the great privilege and responsibility and blessing of being members of his church and kingdom, and of approving and sustaining the prophet, and it is up to us to prove ourselves worthy of the membership and priesthood which we hold.

Support of leadership

Let us always remember that leaders of the Church are responsible to the Lord, and it is for him to straighten them out if they go wrong and to release them when they have finished their mission. We have been warned and forewarned that if we raise ourselves against the authority which God has placed in the Church for its government, unless we repent, he will withdraw his Spirit from us.

Brethren, if we wish to be guided by the Spirit of the Lord and enjoy his blessings, we must be true to the one who has been chosen as our leader and never murmur, complain, or find fault, or feel that someone else should be in his position. Men in high places, even one of the Three Witnesses, Oliver Cowdery, who had also received the priesthood under the hands of heavenly beings, and then Sidney Rigdon, a counselor in the First Presidency, fell away from the Church because they criticized and questioned the prophet of God.

I pray that we may all remain true to the faith, support, sustain, and follow the one who has been chosen by God as our leader. As we do this, we will be blessed and the Spirit of the Lord will linger with us and with our families as we teach and encourage them to be faithful and active. God's work will be accomplished and his will will be done. As the Lord has said of his prophet:

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the

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gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

"For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good. . . ." (D&C 21:5-7.)

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

I am happy to be with you here tonight in this priesthood meeting. It is a particular delight to us to see the fathers and their sons coming early to the Saturday night priesthood meeting—many of them an hour or two early to be sure of a good seat, and thousands of others, fathers and sons, hurrying to the Tabernacle and to the numerous stake and ward buildings all over the country. This is a delightful extension of our family life which we celebrate and love and which the world is beginning to recognize as a basic family pattern—to have fathers and sons together.

We are grateful to have you present, and our appreciation for you is great and our affection sincere.

First, may we commend you for your devotion and faithfulness. The temples are generally full. The chapels are filling, and there is an increase in attendance and devotion. The families holding home evening are increasing, and we are happy with the display of faith and love which is manifested throughout the Church. We are particularly happy with the growth in numbers and effective activity in the stakes and missions overseas. It is a world Church; we believe we are getting nearer and nearer the universal church standing.

Elders quorums

Now, brethren, may I announce to you some matters which I discussed with other leaders on Thursday. The First Presidency and the Council of the Twelve have approved the organization

of an elders quorum in every ward and independent branch. The elders, regardless of number, up to 96, residing in a particular ward or independent branch, may be constituted as an elders quorum, with a presidency. Where there are more than 96 elders, the quorum should be divided. It is felt by the Brethren that this great reservoir of power and strength can best be used to its greatest value to have strong, active quorums of elders in the more local jurisdictions.

Seventy ordinations

Another priesthood item: Effective immediately, stake presidents may ordain seventies and set apart presidents of seventy in their stakes when such men have been properly processed and approved by the First Council of the Seventy. This should eliminate many long delays and create a good working relationship between the stake leaders and their seventies, and we hope that new emphasis may come to missionary work.

Brethren in leadership, you could save many, many letters if you would read your handbook and bulletins. May we call your attention especially to the matter of temple interviews. And will you urge your people to take their problems to their bishops.

We commend you men for your steadfastness in training your sons. We love you all. We prize your faith; we glory in your growth and worthiness. Many of you older sons have filled your missions, but numerous of you

younger ones are still prospective missionaries.

Planning your life

To be sure your life will be full and abundant, you must plan your life. What you plan now when you are deacons can assure you an abundant life. Have you already been saving money dedicated to your missions?

You may not yet have chosen your business or profession or life's work, but there are many generalities which you can already set up in your lives, even though you may not yet know whether you will be a lawyer or a doctor or a teacher or an engineer. There are decisions you should already have made or now be making. What are you going to do in the years between now and your marriage? And what will you do about your marriage?

You can determine now that you will be the most faithful deacon and teacher and priest. You can decide that now with an irrevocable covenant. You can be a good student; you can use your time properly and efficiently. All the balance of your life you can be happy if you use your time well.

You can make up your mind this early that you will fill an honorable mission when you reach mission age, and to that end that you will now earn money and save it and invest it for your mission, that you will study and serve and use every opportunity to properly prepare your mind and heart and soul for that glorious period of your life.

Mission program

The question has been often asked, Is the mission program one of compulsion? And the answer, of course, is no. Everyone is given his free agency. The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this

answer we say: Certainly every male member of the Church should fill a mission, like he should pay his tithing, like he should attend his meetings, like he should keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord.

While there is no compulsion for him to do any of these things, he should do them for his own good. We have often sung:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heav'n.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind."

—LDS Hymns, no. 90

No compulsion in gospel

There is no compulsion in any part of the gospel. The Lord said in 1833, "Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light." (D&C 93:31.)

This means that since Adam the Lord has taught us correct doctrines and we may accept or reject them, but the responsibility is ours. It means that, having the Holy Ghost which we received at baptism time, we all know good from evil. The conscience whispers to us what is right and what is wrong. We cannot blame others or circumstances. We know what is right.

Every person has his free agency. He may steal or curse or drink; he may defile himself with pornographic material; he may lazy away his life, fail to do his duty, commit sexual sins, or even take life. There is no force, but

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he must know that sin brings its proper punishment, sooner or later and in total, so that one is stupid indeed to choose to do the wrong things.

Every person can fail to attend his meetings, fail to pay his tithing, fail to fill a mission, ignore his temple obligations and privileges, but if he is smart, he must know that he is the deprived one.

"Every man . . ."

Again the Lord answers the question: "And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked." (D&C 63:37.) Did you note that he said "every man,"—and every boy that is becoming a man? Of course, we do not send young men steeped in uncleanness and sexual or other sins. Certainly such an one would need to be cleansed by deep repentance before he could be considered. And so we repeat it: Every LDS male who is worthy and able should fill a mission.

Then in order to have a full and abundant life that is clean and open, every lad needs to plan his course, and covenant with himself and his Heavenly Father what his life will be and what he will do to glorify it.

Value of time

Someone has given us this thought on time (I shall read it):

"And in my dreams I came to a beautiful building, somehow like a bank, and yet not a bank because the brass marker said, 'Time for Sale.'

"I saw a man, breathless and pale, painfully pull himself up the stairs like a sick man. I heard him say: 'The doctor told me I was five years too late in going to see him. I will buy those five

years now—and then he can save my life.'

"Then came another man; also who said to the clerk: 'When it was too late, I discovered that God had given me great capacities and endowments, and I failed to develop them. Sell me ten years so that I can be the man I would have been.'

"Then came a younger man to say: 'The company has told me that starting next month I can have a big job if I am prepared to take it. But I am not prepared. Give me two years of time so that I will be prepared to take the job next month.'

"So they came, ill, hopeless, despondent, worried, unhappy—and they left smiling, each man with a look of unutterable pleasure on his face, for he had what he so desperately needed and wanted—time.

"Then I awakened, glad that I had what these men had not, and what they could never buy—time. Time to do so many things I wanted to do, that I must do. If that morning I whistled at my work, it was because a great happiness filled my heart. For I still had time, if I used it well." (Author unknown.)

Goal of reading the Bible

Let me tell you of one of the goals that I made when I was still but a lad. When I heard a Church leader from Salt Lake City tell us at conference that we should read the scriptures, and I recognized that I had never read the Bible, that very night at the conclusion of that very sermon I walked to my home a block away and climbed up in my little attic room in the top of the house and lighted a little coal-oil lamp that was on the little table, and I read the first chapters of Genesis. A year later I closed the Bible, having read every chapter in that big and glorious book.

I found that this Bible that I was reading had in it 66 books, and then I was nearly dissuaded when I found

that it had in it 1,189 chapters, and then I also found that it had 1,519 pages. It was formidable, but I knew if others did it that I could do it.

I found that there were certain parts that were hard for a 14-year-old boy to understand. There were some pages that were not especially interesting to me, but when I had read the 66 books and 1,189 chapters and 1,519 pages, I had a glowing satisfaction that I had made a goal and that I had achieved it.

Now I am not telling you this story to boast; I am merely using this as an example to say that if I could do it by coal-oil light, you can do it by electric light. I have always been glad I read the Bible from cover to cover.

Obedience to Word of Wisdom

May I tell you another goal that I set when I was still a youngster.

I had heard all of my life about the Word of Wisdom and the blessings that could come into my life through living it. I had seen people chewing tobacco, and it was repulsive to me. I had seen men waste much time in "rolling their own" cigarettes. They would buy a sack of "Bull Durham" tobacco or some other brand and then some papers, and then they would stop numerous times in a day to fill the paper with tobacco and then roll it and then bend over the little end of it and then smoke it. It seemed foolish to me and seemed such a waste of time and energy. Later when the practice became more sophisticated, they bought their cigarettes readymade. I remember how repulsive it was to me when women began to smoke.

I remember as a boy going to the Fourth of July celebration on the streets of my little town and seeing some of the men as they took part in the horse racing as participator or as gambler, betting on the horses, and I noted that many of them had cigarettes in their lips and bottles in their pockets and some were ugly drunk and with

their bleary eyes and coarse talk and cursing.

It took a little time to match the ponies and arrange the races, and almost invariably during this time there would be someone call out, "Fight! Fight!" and all the men and boys would gravitate to the fight area which was attended with blows and blood and curses and hatreds.

Again I was nauseated to think that men would so disgrace themselves, and again I made up my mind that while I would drink the pink lemonade on the Fourth of July and watch the horses run, that I never would drink liquor or swear or curse as did many of these fellows of this little town.

And I remember that without being pressured by anyone, I made up my mind while still a little boy that I would never break the Word of Wisdom. I knew where it was written and I knew in a general way what the Lord had said, and I knew that when the Lord said it, it was pleasing unto him for men to abstain from all these destructive elements and that the thing I wanted to do was to please my Heavenly Father. And so I made up my mind firmly and solidly that I would never touch those harmful things. Having made up my mind fully and unequivocally, I found it not too difficult to keep the promise to myself and to my Heavenly Father.

Rotary banquet

I remember once in later years when I was district governor of the Rotary Clubs of Arizona that I went to Nice, France, to the international convention. As a part of that celebration there was a sumptuous banquet for the district governors, and the large building was set for an elegant meal. When we came to our places, I noted that at every place there were seven goblets, along with numerous items of silverware and dishes; and everything was the best that Europe could furnish.

As the meal got underway, an

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army of waiters came to wait on us, seven waiters at each place, and they poured wine and liquor. Seven glass goblets were filled at every plate. The drinks were colorful. I was a long way from home; I knew many of the district governors; they knew me. But they probably did not know my religion nor of my stand on the Word of Wisdom. At any rate, the evil one seemed to whisper to me, "This is your chance. You are thousands of miles from home. There is no one here to watch you. No one will ever know if you drink the contents of those goblets. This is your chance!" And then a sweeter spirit seemed to whisper, "You have a covenant with yourself; you promised yourself you would never do it; and with your Heavenly Father you made a covenant, and you have gone these years without breaking it, and you would be stupid to break this covenant after all these years." Suffice it to say that when I got up from the table an hour later, the seven goblets were still full of colorful material that had been poured into them but never touched an hour earlier.

Reaping as we sow

Again, my young brethren, in my boyhood I remember one time when the sheriff startled us when he came and announced that under the floorboards of the porch of the home just up the street from where we lived they had found a considerable cache of stolen articles. The young man who lived in that home was termed a kleptomaniac. He seemed to have a mania for stealing things, even items he had no use for himself. Numerous people in the town had been reporting that their buggy whips and their buggy robes were taken. Here they were under the porch, and this boy finally admitted to having stolen them. I remember how shocked we fellows were—how we pitied him because he had developed this terrible weakness!

Ralph Waldo Emerson said, "Every man takes care that his neighbor shall not cheat him. But a day comes when

he begins to care that he [does] not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun." (*The Complete Writings of Ralph Waldo Emerson*, New York: Wm. H. Wise and Co., 1929, p. 585.)

This boy did not know how our acts follow us and how that which we sow we are sure to reap. And every experience we have adds to or draws from our lives. We cannot think ugly thoughts or do ugly things without retribution.

"We believe in being honest. . ."

Recently in a paper was an account of a girl who found a very large check in excess of two million dollars. She immediately began spending it in her own mind, she said. But finally she returned the check to its owner, and the newspaper account revealed the reward was very much smaller than her dreams. Why should she want a reward for doing right? Why should she be disappointed in the amount offered? Must people be rewarded for doing right? Would you expect a reward if you returned a lost article? All of you boys are learning or have learned the Thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ."

I wish to say a few words about shoplifting, but time will not permit. It is a terrible disgrace that in our communities firms must set aside a rather distressing percentage of their profits to take care of the shoplifting. It is a horrible thing that in a Latter-day Saint community, where part of us at least are Latter-day Saints, this should be the case.

Fathers blessing sons

Now I would like to conclude with one other little experience. I was down in Toquepala, Peru. We were dedicating a chapel. Many of the men who were employed in that mining town were Americans. After the dedication they had a dinner at one of the homes. As we

moved around in the home, a young boy came to me and said, "Brother Kimball, I'm thinking about a mission. Would you give me a blessing?"

I said, "Why, of course. I'd be very happy to give you a blessing, but isn't that your father I met in the other room?"

He said, "Yes, that's Dad."

I said, "Well, why don't you ask him to give you your blessing?"

"Oh," he said, "Dad wouldn't want to give a blessing to me."

So I excused myself. In time I ran into the father, and I said, "You have a wonderful boy there. I think he would like to have a blessing from his father. Wouldn't you like to give him a blessing?"

He said, "Oh, I don't think my boy would want me to give him a blessing."

But as I mingled among these people and saw the father and the son a little later, close together, I could understand that they had come together in their thoughts and that the boy was proud to have his father bless him, and the father was delighted to be asked.

I hope you boys in this audience will keep that in mind. You have the best dad in the world, you know. He holds the priesthood; he would be delighted to give you a blessing. He would like you to indicate it, and we would like you fathers to remember that your boys are a little timid maybe. They know you are the best men in the world, but probably if you just made the advance, there would be some glorious moments for you.

Testimony

Brethren, it is wonderful to be with you here tonight. And may peace be with you, and as has been said so many times in these days, only righteousness pays dividends. God bless you, and I bear my testimony to you boys, to you men, that God lives and that Jesus is the Christ. It is a great program of salvation and exaltation, and it is the only way, and there never

was found happiness in unrighteousness. I bear my testimony to you in the name of Jesus Christ, our Lord. Amen.

President Spencer W. Kimball

The sessions of this General Conference will be received by millions in the United States and Canada over many television and radio stations co-operating to provide the extensive coverage of this conference.

Over 80 radio stations will broadcast conference Sunday morning in major cities of Mexico and Central America, and by satellite in countries of South America, to a potential Latin American audience of 60 million people.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 tomorrow, Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

In leaving this great Priesthood meeting tonight, we remind you, as we always do, to obey traffic rules, to use caution, and always to be courteous in driving.

The music for this priesthood session has been furnished by the Mormon Youth Men's Choir with Roy M. Darley at the organ. We deeply appreciate the inspiring music and the service you young men have rendered here tonight.

The choir, with Had Gundersen conducting, will now close this meeting with "Come Unto Me," following which Elder O. Leslie Stone, Assistant to the Council of the Twelve Apostles, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Mormon Youth Men's Choir rendered the song, "Come Unto Me."

The closing prayer was offered by Elder O. Leslie Stone, Assistant to the Council of the Twelve.

The conference was adjourned until Sunday morning at 10 o'clock.

THIRD DAY MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Sunday, April 7, 1974, at ten o'clock a.m.

President Spencer W. Kimball presided and conducted.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music.

Prior to the opening of the meeting, the Tabernacle Choir sang "Sleepers, Wake, A Voice Is Calling."

President Spencer W. Kimball

We are convened in this the sixth general session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are pleased to welcome all present this morning in this historic Tabernacle and the members of the Church and friends tuned in to these proceedings by radio and television.

We excuse this morning Brother Isaac Stewart, President of the Tabernacle Choir, because of illness.

We express our warm greetings to special guests present this morning—government and educational leaders and to officers and members of the Church from many lands who have assembled to worship and counsel together.

Sessions of this conference will be received by a wide audience in the

United States and Canada over many radio and television stations co-operating to provide the extensive coverage of this conference.

The Tabernacle Choir, which opened these services singing from Mendelssohn's St. Paul "Sleepers, Wake, A Voice Is Calling," under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now favor us with an arrangement of Faure's "The Palms" by Roy Ringwald, following which Elder Arturo R. Martinez, regional representative and mission representative of the Twelve Apostles, will offer the invocation.

"The Palms" was sung by the Tabernacle Choir.

Elder Arturo R. Martinez, regional representative and mission representative of the Twelve, offered the opening prayer.

Following the invocation and without announcement, the choir sang "The Last Words of David."

President Kimball

The Tabernacle Choir has sung from the music of Randall Thompson "The Last Words of David."

We will be pleased now to hear from President Marion G. Romney, second counselor in the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brothers and sisters, wherever you are and whoever you are, I invite you to join in the request made in the opening prayer that the Spirit of the Lord will be with us during this meeting. Because of the subject I have chosen to speak about, it must be with us while I speak or my words will be but an exercise in futility.

First Article of Faith

The first Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

A year ago we spoke of God, the Eternal Father. Six months later our theme was Jesus Christ, the Son of God. Today we shall call attention to some divinely revealed truths concerning the Holy Ghost.

The Holy Ghost

The scriptures all teach about the Holy Ghost. They frequently refer to him as the Comforter, the Spirit of God, the Holy Spirit, the Spirit of truth, or the Spirit of the Lord.

According to these scriptures the Holy Ghost is a person.

"The Father," said the Prophet Joseph Smith, "has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22.)

Jesus referred to the Holy Ghost as a male person. Speaking to his disciples, he said:

"... It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send *him* unto you." (John 16:7. Italics added.)

And further,

"... when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of himself; but whatsoever *he* shall hear, *that* shall *he* speak: and *he* will shew you things to come.

"*He* shall glorify me: for *he* shall receive of mine, and shall shew *it* unto you." (John 16:13-14. Italics added.)

"That the [Holy Ghost] is capable of manifesting Himself in the form and figure of man," wrote Dr. James E. Talmage, "is indicated by the wonderful interview between the Spirit and Nephi, in which He revealed Himself to the prophet, questioned him concerning his desires and belief, instructed him in the things of God, speaking face to face with the man. 'I spake unto him,' says Nephi, 'as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.'" (*Discourses on the Holy Ghost*, comp. N. B. Lundwall, Bookcraft, Inc., 1959, p. 13.)

Unity of Godhead

"... there are three," says John the Beloved, "that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7), signifying, of course, they are one in understanding and purpose. Of them the Prophet Joseph said:

"... these three are one; or, in other words, these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made . . . , and these three constitute the Godhead, and are one." (Quoted in Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., Bookcraft, Inc., 1966, p. 320.)

As a member of the Godhead, and being one with the Father and the Son, the Holy Ghost is, as are the Father and

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the Son, omniscient. He comprehends all truth having a "knowledge of [all] things." (D&C 93:24.)

Power of Holy Ghost

As the light of Christ "proceedeth forth from the presence of God to fill the immensity of space" (D&C 88:12), so the influence, power, and gifts of the Holy Ghost may be manifest everywhere at the same time.

Statements in the scriptures such as "the Holy Ghost fell on [him]" (Acts 11:15), "filled with the Holy Ghost" (Luke 1:15), "the gift of the Holy Ghost" (Acts 2:38), "receive . . . the Holy Ghost" (John 20:22), baptized by "fire and the Holy Ghost" (D&C 20:41) do not always refer to his person, but to his power, influence, and gifts.

One of the most important functions of the Holy Ghost is to testify of the Father and the Son. In the very day that the angel told Adam that the sacrifice he was offering was "a similitude of the sacrifice of the Only Begotten of the Father, . . . the *Holy Ghost* fell upon Adam" testifying to him of the Father and the Son. (Moses 5:7, 9. Italics added.)

Witness from Holy Ghost

At the baptism of Jesus, the Holy Ghost bore witness to his divinity by "descending like a dove, and lighting upon him." (Matt. 3:16.)

Every person who knows or has ever known that Jesus is the Christ has received that witness from the Holy Ghost.

"Wherefore I give you to understand," wrote Paul to the Corinthians, "that no man speaking by the Spirit of God . . . can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Jesus implied this when responding to Peter's declaration, ". . . Thou art the Christ, the Son of the living God." He said:

" . . . Blessed art thou, Simon Bar-

jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17.)

The Holy Ghost not only bears witness to the divinity of the Father and the Son; he also bears witness to truth, particularly to gospel truths.

" . . . when ye shall read these things [speaking of the gospel truths contained in the Book of Mormon], . . . I would exhort you," wrote Moroni, "that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:3-4.)

And then he adds this great promise:

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Hundreds and thousands of people have accepted and acted upon this challenge and thereafter borne witness, by the power of the Holy Ghost, to its truth.

Revealer of truth

The Holy Ghost is not only a witness to the truth; he is also a great revealer and teacher of truth.

"If ye love me, keep my commandments" (John 14:15), said the Savior to his disciples.

"And I will pray the Father, and he shall give you another Comforter, . . . which is the Holy Ghost, . . . [and] he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:16, 26. Italics added.)

"And when they bring you unto the synagogues, and unto magistrates, . . . take ye no thought how or what thing ye shall answer, or what ye shall say:

"For the Holy Ghost shall *teach* you in the same hour what ye ought to say." (Luke 12:11-12. Italics added.)

"Now we have received, not the

spirit of the world, but the spirit which is of God," wrote Paul to the Corinthians, "that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost teacheth*; comparing spiritual things with spiritual." (1 Cor. 2:12-13. Italics added.)

The spirit of prophecy

To the Holy Ghost we are indebted for our scriptures. Not only did he reveal the gospel truths they contain; he it was who gave the prophets the spirit of prophecy.

"... no prophecy of the scripture is of any private interpretation", said Peter.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

The record says that in the very beginning "the Holy Ghost fell upon Adam, . . .

"[And he] blessed God and was filled [with the Holy Ghost], and began to prophesy concerning all the families of the earth, . . ." (Moses 5:9-10.)

So it has ever been. Luke notes that Zacharias, the father of John the Baptist, "was filled with the Holy Ghost and prophesied, . . ." (Luke 1:67.)

The promise of the Lord in this last dispensation that "God shall give unto you knowledge . . . by the unspeakable gift of the Holy Ghost" (D&C 121:26) poses the question as to the manner in which one may receive this unspeakable gift.

Bestowal of Holy Ghost

The prescribed manner is by the laying on of hands following *faith* in the Lord Jesus Christ, *repentance* from sin, and *baptism* by immersion for the remission of sins.

This was the way the Holy Ghost was bestowed in the apostolic church.

"... when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

"(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

"Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:14-17.)

When Paul came to Ephesus and found certain disciples there, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:2-6.)

In prescribing the duties of elders in his latter-day church, the Lord said, among other things, that they were "to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures." (D&C 20:41.)

In calling several of the brethren to do missionary service, he said:

"... I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus. . . .

"Repent and be baptized in the

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name of Jesus Christ, according to the holy commandment, for the remission of sins;

"And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church." (D&C 49:11-14.)

Gift of the Holy Ghost

The gift of the Holy Ghost is an endowment which gives one the right to enjoy the enlightenment, companionship, and guidance of the Spirit and the influence of the Holy Spirit as long as he complies with the commandments of God.

The importance of receiving the gift of the Holy Ghost is beyond expression. It is the baptism of fire referred to by John. (See Luke 3:16.) It is the "spirit" birth of which Jesus spoke to Nicodemus:

"... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Receiving the Holy Ghost is the therapy which effects forgiveness and heals the sin-sick soul.

Distinguishing hallmark

The hallmark of the church of Christ, distinguishing it from all other churches and forms of worship, has ever been the receiving of the gift of the Holy Ghost by the membership of the Church.

This is what distinguishes The Church of Jesus Christ of Latter-day Saints from all other organizations.

Following an interview with President Van Buren, the Prophet Joseph Smith and Elias Higbee wrote in 1839 from Washington, D.C., a letter to Hyrum Smith, in which they said:

"In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism,

and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost. . . ." (*Documentary History of the Church*, vol. 4, p. 42.)

And so it is, because the Holy Ghost is a revelator. The gift of the Holy Ghost "is the spirit of revelation; . . . [it] is," said the Lord, "the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D&C 8:3.)

It is the witness given by the Holy Ghost to the individual members of the Church that God lives; that Jesus Christ his son, is our Savior and Redeemer; that his gospel is the plan of salvation and the way to eternal life; and that The Church of Jesus Christ of Latter-day Saints is his church, possessing authority to preach the gospel and administer the saving ordinances thereof, which give vitality, strength, and power to the Church.

Personal witness

I bear to you, my brothers and sisters and friends, whoever you are and wherever you are, my personal witness to the truth of all these things to which I have called your attention.

The Holy Ghost has revealed to me that they are true. By his power I know that God lives; that we are his offspring; that Christ lives; that his gospel is true; that The Church of Jesus Christ of Latter-day Saints is his church; that President Spencer W. Kimball is a prophet called by the Lord to preside over his church; that the Holy Ghost is a revealer of and a witness to these things; and that by his power each of us may, as Moroni declared, "know the truth of all things." (Moro. 10:5.)

I humbly and sincerely invite all of you to believe on the Lord Jesus Christ, to repent and be baptized in his name, and receive the unspeakable gift of the Holy Ghost, by the laying on of the hands of the elders of his

Church; and I invite you to thereafter follow his guidance.

Preparation for great day

All who do this shall be prepared to meet the Savior when he comes, for he has said:

"... at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver." (D&C 45:56-59.)

That we may all, through following the guidance of the Holy Spirit, be prepared to "abide" that great day, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the song, "I Will Lift Up Mine Eyes," at the conclusion of President Romney's talk.

President Spencer W. Kimball

We have heard from President Marion G. Romney, second counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing "I Will Lift Up Mine Eyes."

Many on television and radio have just tuned in on this conference, and we wish to extend to them our sincere greetings.

Elder Boyd K. Packer of the Council of the Twelve Apostles will now address us.

Elder Boyd K. Packer

Of the Council of the Twelve

I have been inspired, as you have I am sure, by the words of our beloved President Romney as he opened the revelations to us this morning on the subject of the Holy Ghost.

Flow of revelation

In a world that is unsteady, I thank God for the constant flow of revelation to the Church. We have, in this conference, sustained a new prophet, seer, and revelator. I am so grateful that we have a prophet authorized to receive revelation from God.

I am grateful, too, that revelation is not confined to the prophet. It is shared by the General Authorities.

And across the world, local leaders constantly report of the guidance that they receive when they have decisions to make or when needing further light and knowledge.

Fathers and mothers also may receive inspiration, revelation, indeed, through that agency that Brother Romney has reported, to help guide their families. And of course each of us, if we will live for it, may be the recipient of spiritual communications for our own personal guidance.

Books of scripture

The prophets of the past have recorded their revelations. And to-

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gether with the sacred history that surrounds their being given they constitute the scripture. The Bible is, of course, the best known example. In the Church we do something that very few do any more: We read the Bible.

And we are blessed with other scriptures, also books of revelation: the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

When we announce that we have scripture other than the Bible, we are asked of course, "Well, where did you get these revelations? Where did these books come from?"

In response to these questions, we immediately speak of translation through the use of the urim and thummim of records prepared by ancient prophets; we speak of visions; we speak of visitations of angelic messengers from the presence of God; and we speak without hesitation of interviews with the Lord himself.

Many consider these explanations to be strange stories and hesitate even to appear to take them seriously. They reject the idea that processes of revelation, which were matter-of-fact in Biblical times, operate today.

We have, nonetheless, these scriptures. We got them from somewhere. We say, "Handle them; read them; test them. See for yourself." Unfortunately, most men are reluctant even to examine them.

Parable by Hugh Nibley

They remind me of the characters in a parable written a few years ago by Dr. Hugh Nibley. And I would like to quote part of his parable:

"A young man once long ago claimed he had found a large diamond in his field as he was ploughing. He put the stone on display to the public free of charge, and everyone took sides. A psychologist showed, by citing some famous case studies, that the young man was suffering from a well-known

form of delusion. An historian showed that other men have also claimed to have found diamonds in fields and have been deceived. A geologist proved that there were no diamonds in the area but only quartz: The young man had been fooled by a quartz. When asked to inspect the stone itself, the geologist declined with a weary, tolerant smile, and a kindly shake of the head. An English professor showed that the young man in describing his stone used the very same language that others had used in describing uncut diamonds: He was, therefore, simply speaking the common language of his time. A sociologist showed that only three out of 177 florists' assistants in four major cities believed the stone was genuine. A clergyman wrote a book to show that it was not the young man but someone else who had found the stone.

"Finally an indigent jeweler . . . pointed out that since the stone was still available for examination the answer to the question of whether it was a diamond or not had absolutely nothing to do with who found it, or whether the finder was honest or sane, or who believed him, or whether he would know a diamond from a brick, or whether diamonds had ever been found in fields, or whether people had ever been fooled by quartz or glass, but was to be answered simply and solely by putting the stone to certain well-known tests for diamonds. Experts on diamonds were called in. Some of them declared it genuine. The others made nervous jokes about it and declared that they could not very well jeopardize their dignity and reputations by appearing to take the thing too seriously. To hide the bad impression thus made, someone came out with the theory that the stone was really a synthetic diamond, very skillfully made, but a fake just the same. The objection to this is that the production of a good synthetic diamond, for the farm boy, would have been an even more remarkable feat than the finding of a real one." (*Lehi in the*

Desert and the World of the Jaredites, Bookcraft, 1952, pp. 136-37.)

Origin of scriptures

The fact is that we have these books of scripture. We got them, I repeat, from somewhere.

Over the years, there have been many explanations and theories as to where they came from. These theories, which have been advanced, for the most part, by people who have never so much as read the books, generally group themselves under the idea that Joseph Smith produced them; that Joseph Smith authored them himself. He, then, deserves the blame.

This, however, lays far too much credit to him and makes all too much of him. This I cannot accept, for this would make him a genius beyond all measurements. I do not believe he was that. To assume that he produced them without help and without inspiration is preposterous.

The truth is, simply, that he was a prophet of God—nothing more and not one whit less!

The scriptures did not come so much from Joseph Smith as they did through him. He was a conduit through which the revelations were given. He was otherwise an ordinary man, as were the prophets in ancient times and as are the prophets in our day.

Changes in texts

Some have alleged that these books of revelation are false, and they place in evidence changes that have occurred in the texts of these scriptures since their original publication. They cite these changes, of which there are many examples, as though they themselves were announcing revelation, as though they were the only ones that knew of them.

Of course there have been changes and corrections. Anyone who has done even limited research knows that. When

properly reviewed, such corrections become a testimony for, not against, the truth of the books.

The Prophet Joseph Smith was an unschooled farm boy. To read some of his early letters in the original shows him to be somewhat unpolished in spelling and grammar and in expression.

That the revelations came through him in any form of literary refinement is nothing short of a miracle. That some perfecting should continue strengthens my respect for them.

Now, I add with emphasis that such changes have been basically minor refinements in grammar, expression, punctuation, clarification. Nothing fundamental has been altered.

Why are they not spoken of over the pulpit? Simply because by comparison they are so insignificant, and unimportant as literally to be not worth talking about. After all, they have absolutely nothing to do with whether the books are true.

After compiling some of the revelations, the ancient prophet Moroni said, "... if there be faults they be the faults of a man. But behold, we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire." (Morm. 8:17.) "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. . . ." (Morm. 8:12.)

The right formula

A man might take a stone and, in order to verify precisely what it is, subject it to a test to identify slate or sandstone. After conducting these tests, he may conclude his research with the statement: "I did not discover that it was a diamond."

His conclusion, though accurate, has nothing to do with whether or not it is a diamond. Nor will it ever be verified by using the wrong formula.

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There may be a thousand tests he can apply and come to the same conclusion.

After, and only after, he subjects the stone to the correct formula can he know for sure. Until then, his conclusion, "I did not discover it to be a diamond," is relatively useless information.

There has, over the years, been an endless procession of those who would examine these revelations by every formula save the right one. Each becomes evidence, as Paul said, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.)

Tests for scriptures

These scriptural diamonds, as we have described them, will stand the test. As surely as a man may determine whether a purported diamond is genuine by subjecting it to well-known tests for diamonds, the scriptures may be subjected to well-known tests for scriptures.

There is a very precise formula. To apply it, one must, of necessity, move from criticism to spiritual inquiry.

There are those who have made a casual, even an insincere effort to test the scriptures and have come away having received nothing, which is precisely what they have earned and what they deserve. If you think it will yield to a casual inquiry, to idle curiosity, or even to well-intentioned but temporary searching, you are mistaken. It likewise will not yield to the overzealous or to the fanatic.

It is when a lifetime is quietly committed with sincerity and humility that one can know for sure. Many elements of truth come only after a lifetime of preparation.

A testimony of them, however, can come very quickly. Do not belittle the possibility that many humble folk, young and old, possess such a testimony.

Many possess a testimony that transcends the knowledge to be gained in academic and scientific fields. When a humble man bears testimony based on spiritual inquiry and righteous living, be careful before you repudiate his witness because he is otherwise unlearned.

Spiritual pygmies

Many an academic giant is at once a spiritual pygmy and, if so, he is usually a moral weakling as well. Such a man may easily become a self-appointed member of a wrecking crew determined to destroy the works of God.

Beware of the testimony of one who is intemperate, or irreverent, or immoral, who tears down and has nothing to put in its place.

The prophet Nephi said, "... wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very center." (1 Ne. 16:2.)

This ancient prophet said that he was not "mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.

"But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught." (2 Ne. 33:1-2.)

He further said that the words that he had written were to persuade men to do good and "speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

"And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil." (2 Ne. 33:4-5.)

Refraining from judgment

There is a warning in the New

Testament worthy of our attention. Peter and the other apostles were imprisoned by the Sanhedrin. They were released by an angel, but came a second time before that council. They bore testimony that, "... We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32.)

Some of the Sanhedrin sought to kill the apostles, but Gamaliel, a doctor of law, wisely said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." (Acts 5:34-35.) He then cited two examples of preachers who "also perished; and all, even as many as obeyed [them], were dispersed.

"... Refrain from these men, and let them alone," Gamaliel cautioned, "... for if this counsel or this work be of men, it will come to nought:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:37-39.)

Continuation of revelation

Revelation continues in the Church; the prophet receiving it for the Church; the president for his stake, his mission, or his quorum; the bishop for his ward; the father for his family; the individual for himself.

Many revelations have been received and are found in evidence in the onrolling work of the Lord. Perhaps one day other revelations which have been received and have been recorded will be published, and we stand in expectation that "... He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

I conclude with a verse in the Doctrine and Covenants which has within it a formula and a promise:

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth

my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

I do not invite anyone to become a seeker after a sign, but to prepare a mind and a heart and a body that is clean.

"Therefore," the Lord has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68.)

I bear witness that the revelations are true. I have tested them. There sit before us in this conference the General Authorities of the Church, fifteen men among them called and ordained as apostles, as special witnesses of the Lord Jesus Christ. I bear witness that he lives. I have that witness, and testify that the gospel of Jesus Christ is the power unto salvation, and that each of us through seeking can know that these diamonds are genuine, in the name of Jesus Christ. Amen.

Without announcement following Elder Packer's remarks, the choir sang the hymn, "O My Father."

President Spencer W. Kimball

He to whom we have just listened is Elder Boyd K. Packer of the Council of the Twelve, followed by the choir singing "O My Father."

The choir and congregation will now join in singing "Hope of Israel," following which we shall hear from Elder L. Tom Perry, who was sustained yesterday as the newest member of the Quorum of the Twelve Apostles.

The hymn, "Hope of Israel," was sung by the choir and congregation.

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President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this the sixth session of the

144th Annual Conference of the Church.

We shall now hear from Elder L. Tom Perry, a new member of the Council of the Twelve Apostles. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder L. Tom Perry

Of the Council of the Twelve

Thank you, President. This is a general conference in which I find my emotions very close to the surface. I have just been sustained by a vote of the membership of the Church to a position which is overwhelming. I hope under the circumstances it is permissible to be a little personal as I speak this morning.

Respect for General Authorities

I was reared in a home in which the children were taught great love and respect for the General Authorities of the Church. I remember as I was learning the names of the members of the Council of the Twelve as a Primary graduation requirement, my father spent time and patience to teach me about the lives of each, as well as the required memory work.

To this day, I think you can ask me at any time to recite the names of those great men from Rudger Clawson to Charles A. Callis; and I can repeat them rapidly and remember events in their lives.

As I was thinking about this assignment, I thought, what if there is some father in the Church who would like to spend some time in family home evening telling about the current members of the Council of the Twelve. This thought startled me. What could he ever tell about me?

Love of parents for gospel

As I thought and searched, I realized there is a theme to my life which is worthy of being repeated and I think would be of value to those young children in your homes. It is this: He was reared in a home in which his parents loved and appreciated the gospel of Jesus Christ. They understood the admonition of Paul to the Ephesian saints when he wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:10-11, 14-16.)

A shield of faith

We were dressed in our home each morning, not only with hats and rain-coats and boots to protect us from physical storm, but even more carefully our parents dressed us each day in the armor of God. As we would kneel in family prayer and listen to our father,

a bearer of the priesthood, pour out his soul to the Lord for the protection of his family against the fiery darts of the wicked, one more layer was added to our shield of faith. While our shield was being made strong, theirs was always available, for they were available and we knew it.

What a protection it was to travel through the journey of life knowing that a shield of faith is being carefully constructed for you by loving parents from our first moments on earth.

Incident in Los Angeles

Let me just give you a small example of how that shield would work. One day I was made an attractive offer by a group of marines, buddies of mine, as we were about to go on liberty. It wasn't until after we were on our way that I discovered this was not the best of company to be in. It was then that I found out the reason they had invited me. It was because they knew of my standards. They knew that I would be sober when it was time to return to the base, and I could guide them back.

We found ourselves in Los Angeles on a streetcar headed toward a dance hall. They had already started to drink a little, and I was ready to part their company. It was here that that protective shield took over and I knew of the prayers of my parents for my welfare. The streetcar stopped and allowed new passengers to come aboard. The new passengers separated me from my buddies and pushed me to the back of the car. It was there that I discovered a nice group of young people standing and seated. Immediately upon finding me in their company, one spoke up and said, "Hi, Marine! We're Mormons. What do you know about our Church?"

I answered, "Plenty," and got off the streetcar with them and went to a ward social.

You see, the shield of faith was there. It was protecting me from the

fiery darts of the wicked in order that in a proper time in my life I would be worthy to take an angel into the temple of the Lord and there at its altar be sealed together for time and all eternity.

I know by personal experience the value of having noble parents to build around their children a protective shield of faith of our Lord and our Savior Jesus Christ. I give you my witness that it works. Should not every child of God be given that opportunity in their lives—to start each day having their fathers blessing their home and giving them that protective shield of faith as they depart from the home to go about their every activity.

Acceptance of call

President Kimball, I publicly accept the call that you have conveyed to me to serve the Lord. I know of your divine call. I know within you there is the same attribute which distinguished Joseph of old to the Pharaoh of Egypt who declared to his servants that in Joseph was "a man in whom the Spirit of God is." (Gen. 41:38.)

I hope and pray that in some way I may be capable of helping you lift the great burden that you carry by my service in this quorum.

President Benson, I love and appreciate you and your great leadership. I am devoted to service in our Father in heaven's kingdom. Use me in any way that I am capable.

And to my two great colleagues whom I have worked so closely with, Elder Hanks and Elder Faust, there has been a special brotherhood develop between us. How patient they have been in helping to train me in the things that I should do in these great callings. I express to you my gratitude and thanks.

And to all who hear my voice today, I declare my witness that God lives, that Jesus is the Christ, and that Spencer W. Kimball is truly a prophet of the Lord. Come and join with us.

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Let us help you build your shield of faith that you may live with the peaceful assurance that you have a strong line of defense between you and the powers of the wicked one, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder L.

Tom Perry of the Council of the Twelve Apostles.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. Following Elder Smith, Elder J. Thomas Fyans, Assistant to the Twelve, will be heard.

Elder Eldred G. Smith

Patriarch to the Church

Last spring my wife and I had the wonderful privilege of visiting the Holy Land. On the last day of our stay in Jerusalem, we left the hotel early in the morning and walked to the Garden Tomb. To our great delight, we were alone in the garden. A feeling of awesome reverence filled our hearts. We gazed at the hill Golgotha, the place of the skull. We could imagine the three crosses there and the sign "This is Jesus—the King of the Jews" over the agonized figure of Christ. (See Matt. 27: 37.) The thought comes, "Are we worth all his suffering for us?"

The tomb of Jesus

Then we turned to the tomb—historically the property of Joseph of Arimathea. Here Joseph and Nicodemus placed him, assisted by the women. His disciples had left him. The stone was rolled to cover the door, and everyone departed—all but Mary Magdalene and the other Mary. (See Matt. 27:60-61.) They sat huddled next to the sepulcher. Then a watch was placed at the tomb.

We are told there was great destruction in Jerusalem; the veil of the temple was "rent in twain." (Matt. 27:51.) The destruction was much greater, however, on this continent. There were great convulsions of the earth. In three hours cities were destroyed, some buried, some burnt.

Mountains appeared where cities had been. There was storm, then tempest, and a great dense darkness covered the entire land. At the conclusion of three hours of destruction, yet during the darkness, which lasted three days, a voice, only a voice, came to them. The voice identified itself as that of Jesus Christ, saying:

Appearance to Nephites

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.

"I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled." (3 Ne. 9:15-16.)

He told them the destruction had been because of their wickedness, and that only the more righteous had been spared. Possibly preparing them for his visit after his resurrection, he told them to repent and he would receive them.

The voice told them that the Law of Moses had been fulfilled by him. "And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

"And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. . . ." (3 Ne. 9:19-20.)

On two separate occasions during his ministry he had said, ". . . I will have mercy, and not sacrifice. . . ." (Matt. 9:13 and 12:7.)

Visit to spirits in prison

Another main activity, while his body lay in the tomb, was to visit the spirits of those who had died. He said on one occasion, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

While on the cross, to the condemned, believing thief, he said, ". . . Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:43.)

Peter tells us, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

This is a great principle of the gospel. This gives all mankind an opportunity to hear and receive the gospel, and to make further progress after death.

Peter also tells us that, "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

So two great and marvelous things transpired while the body of Christ lay in the tomb. One, his voice was heard by the people on this continent preaching to them, declaring that sacrifices are

no longer accepted. Remember, he was not yet resurrected. He returned after his resurrection and showed himself and taught the people. Two, he preached to the spirits in prison.

The empty tomb

On the third day, an angel came and rolled away the stone that closed the tomb. While walking in the garden that morning, my wife and I could easily visualize the stone that was placed there. The entrance to the tomb was cut into a perpendicular face of the hill. There was a small door, in front of which was a trough in which the stone would fit to be rolled into position to close or cover the door.

We remembered how Mary Magdalene and the other women had come early in the morning of the first day of the week with spices to prepare the body and found the stone rolled away. As they looked in, an angel told them He had risen. He told them to go to the disciples and tell them He had risen.

Mary found and told Peter and John. They came running. John, the younger, arrived first, looked into the tomb, but did not enter until after Peter had entered. The body was gone, but the linens were there, neatly folded. John and Peter then returned to their home. "For as yet they knew not the scripture, that he must rise again from the dead." (John 20:9.)

Appearance of resurrected Lord

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my

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Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." In a voice so familiar to her she could not mistake it, "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:11-17.)

The other women who had come to the sepulcher had been told by the angel to go tell the disciples that He had risen. Jesus met them on their way, "saying, All hail. And they came and held him by the feet, and worshipped him." (Matt. 28:9.)

They, too, were instructed to go tell his brethren.

He appeared to all the disciples except Thomas and Judas, who had hanged himself. Later he appeared to all the disciples including Thomas.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.)

He not only appeared to his disciples on several occasions and to 500 in Galilee, he also appeared to those on *this* continent. The Book of Mormon gives us this account.

Personal witness

As we wandered in the garden, Jeanne and I were alone. We walked into the tomb. There we witnessed a spirit of peace, as he had said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

We received a witness there, and then, as he said to Martha, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

Through his resurrection, eternal progress for all mankind has been made possible. He opened the way that we may go on and on and on forever.

I had the same feeling come over me when I first visited the Sacred Grove in western New York. As I walked into that grove early one morning all alone, the witness came to me that truly the Father and the Son did appear to the boy Joseph Smith just as Christ had appeared to Mary in the garden.

Truly he lives and has again established his kingdom upon the earth to prepare for his coming in glory to reign upon the earth.

May God give us knowledge and understanding to know his will and give us the desire and strength to abide by his teachings, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have heard from Elder Eldred G. Smith, Patriarch to the Church.

Elder J. Thomas Fyans, sustained yesterday as an Assistant to the Twelve, will now address us.

Elder J. Thomas Fyans

Assistant to the Council of the Twelve

I was born of goodly parents, and while they are on the other side, I have an assurance that my angel mother and my saintly father rejoice in this call. I love my family.

Reading of scriptures

In the past few months, for some reason I have had an insatiable desire to read the scriptures. Reflecting on the personal events of this conference, it could be that the Holy Spirit, referred to by President Romney, felt that this kind of spiritual preparation would be appropriate.

Through the Old Testament and the Pearl of Great Price, I shared a prophetic vision of the coming of the Savior. The blessings, responsibility, and challenge of Abraham and his posterity have become more clearly implanted in my heart.

Through the New Testament, I returned to Bethlehem to the site of the manger, saw in my mind's eye a reflection from the waters of the Sea of Galilee of past holy events, bowed my head in gratitude at the empty tomb, and all that intervened lifted me a little more heavenward.

Through the Book of Mormon, I saw the blessings of obedience and the suffering of disobedience in the lives of the eternal spirit posterity of Lehi and others who were led to this promised land, giving me a panorama of our Heavenly Father's desire to nurture and perfect—even by adversity—his children.

From the pages of modern scripture revealed in the tender years of the establishment of the Lord's kingdom in our day, the following truths seem most appropriate: "... three Presiding High Priests ... form a quorum of the Presidency of the Church"; (D&C 107:22) and the Twelve, "under the direc-

tion of the Presidency ... [are] to build up the church, and regulate all the affairs of the same in all nations. . . ." (D&C 107:33.) "... Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture. . . ." (D&C 68:4.)

When these words distill upon my soul, I stand in reverential awe in the presence of these appointed brethren. Particularly am I indebted to the four members of the Council of the Twelve who serve as advisers to Internal Communications.

Because of dedicated associates, these scriptures of today—the sermons of this conference—will be within the covers of the *Ensign* and in your homes as April matures and May is born. We can know the will of the Lord, the mind of the Lord, and the word of the Lord as we ponder these modern scriptures.

At this moment, another area of Internal Communications is interpreting simultaneously these proceedings into a dozen languages.

I hope this detail will not seem inappropriate, but in the spirit of recognizing other wonderful associates, I am pleased to report that 93 percent of the materials you will use in the curriculum year beginning this coming September are already available. The remainder of the items will be ready this coming week. I love my associates.

Demonstration of love

The first commandment instructs us to love the Lord with all our heart, might, mind, and strength, "And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37, 39.) We love our neighbors. We think they love us. I submit as evidence homemade lemon cream pies and salads that were brought to our home yesterday.

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As food moves from their home to ours and from our home to theirs, my eternal companion is responding to her desire to be in the service of her fellow beings. This outward action is but an indication of what flows deeply inside her. She stands on higher ground and constantly extends her hand to lift me and her children by her exemplary action. Our five daughters, four of whom are married, and their loved ones have been most responsive to her. As she beneficially influences these eternal spirits, she is showing her love for the Lord. In my lifetime of Church service, she has always smiled approbation and encouragement. No man could have a more congenial, supportive companion.

President Kimball and your inspired counselors, President Benson and the special witnesses who form your quorum, as we assist you we place on the altar before you our hearts, our

might, our minds, and our strength. In unity, my companion and I commit whatever we are to His service. In the name of Jesus Christ. Amen.

The choir without announcement following Elder Fyans sang the song, "Jesus, Our Lord, We Adore Thee."

President Spencer W. Kimball

We have just listened to Elder J. Thomas Fyans, newly sustained Assistant to the Twelve, followed by the Tabernacle Choir rendering the beautiful song, "Jesus, Our Lord, We Adore Thee."

We will now be pleased to hear from Elder Delbert L. Stapley of the Council of the Twelve Apostles, who will be our concluding speaker.

Elder Delbert L. Stapley

Of the Council of the Twelve

My beloved brothers and sisters and friends, the Savior announced, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.) "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

There is much written and many sermons given concerning Christ—his ministry, teachings, miracles, atoning sacrifice, resurrection, and ascension to eternal glory. He is truly our Lord and Savior, our Redeemer and God. He said, "... I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) "I am come that they might have life, and ... have it more abundantly." (John 10:10.) "And ... I will come again, and receive

you unto myself; that where I am, there ye may be also." (John 14:3.)

Purpose of Savior's ministry

This is the purpose of our Savior's ministry on earth: that we might have life eternal and dwell in the heavens with him and our Heavenly Father.

His teachings were given that we might know the way to life eternal. The many miracles he performed were given as a witness and testimony that he is indeed the Son of God. His atoning sacrifice, the giving of his life, shows his great love for all mankind. He said, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) He has proven he is a friend to us. Yet, have we taken

the time through prayer and study to know our Savior and to make ourselves a friend to him? J. G. Small penned these words:

I've found a friend, oh, such a friend,
So kind, and true, and tender,
So wise a counselor and guide,
So mighty a defender.

I've found a friend, oh, such a friend.
He bled, he died to save me,
And not alone the gift of life,
But his own self he gave me.

I've found a friend, oh, such a friend.
All power to him is given
To guide me on my onward course
And bring me safe to heaven.

The love of Jesus

Picture yourselves, if you will, among the multitudes to whom Jesus spoke—a lame child, a deaf man, a blind woman. Such an outpouring of love they felt for the Savior, and he for them. They shed tears of joy as he touched their hearts with his comforting words. He likewise felt of their spirit and was filled with compassion and mercy toward them. As he looked over the multitude, he said, "Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, . . .

" . . . for I see that your faith is sufficient that I should heal you." (3 Ne. 17:7-8.)

So they brought their afflicted, their lame, their blind, and their dumb, and he healed them, every one. And all who were there, those who were healed and those who were whole, bowed down

in gratitude and praise. (See 3 Ne. 17:10.)

Then Christ called the children around him and commanded the multitude to kneel down upon the ground. He likewise knelt and prayed to the Father. The record reads: "And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

" . . . when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

"And . . . Jesus . . . bade them arise.

" . . . and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

"And when he had said these words, he wept, . . . and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept again." (3 Ne. 17:17-22.)

Lessons in prayer and repentance

Do we feel the sweet spirit of those gathered and the great love Christ expressed to these good faithful people? Here was the great Master Teacher himself giving a lesson in prayer. He was setting the example of being concerned enough about others to pray for them, to pray for their specific and individual needs. He admonished them, "Therefore ye must always pray unto the Father in my name;

"Pray in your families unto the Father, . . . that your wives and your children may be blessed." (3 Ne. 18:19, 21.)

Do we understand what Christ is saying? He is telling us that as he prayed to the Father and healed the sick and blessed the children, that we also have

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the right to pray for those in need and to bless our own families. This is not only a blessing to us, but a safeguard to family life, to bring us closer together in love and harmony through such a spiritual influence.

Let me repeat one scripture: "Blessed are ye because of your faith. And now behold, my joy is full." (3 Ne. 17:20.)

Christ's joy is made full when we are repentant, faithful, and keep God's commandments.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 Ne. 9:22.) And "whoso repenteth of his sins . . . and desireth to be baptized in my name, on this wise shall ye baptize them. . . ." (3 Ne. 11:23.)

Beauty of the gospel

Herein lies the beauty of the gospel: the opportunity for repentance, forgiveness, and life eternal, thus giving meaning to our Savior's atoning sacrifice.

"And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

"Therefore, . . . whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds." (Al. 42:26-27.)

In other words, the choice is ours: If we do good, good will be restored; if we do evil, misery will be our reward. The Lord is desirous of saving us all, yet knows some will not heed his plea. His anguish is shown when he says, "O Jerusalem, Jerusalem, . . .

how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

Other prophets have also cried repentance to the people, telling them to hearken unto the voice of the Lord:

"O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!" (Al. 5:37.)

Through his love and mercy, Jesus, the Good Shepherd, has called to each of us. To those who have sinned, he grants pardon. He rejoices in the salvation of man.

Gratitude for blessings

We can never fully repay our Savior for his sacrifice made to help us achieve salvation and exaltation. It would behoove each of us to search our hearts and lives and consider how good and gracious our Lord has been. George Herbert said, "Thou that has given so much to us, give us one thing more . . . a grateful heart."

This past week I received a letter wherein a woman wrote, "We love . . . our Heavenly Father with all our hearts. . . . If I were to work every minute for the rest of my life I could not repay the Lord for his precious gift of the gospel."

In an address to his people, King Benjamin said: "And again I say unto you . . . that as ye have come to the knowledge of the glory of God, . . . and have received a remission of your sins, . . . ye should remember . . . the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, . . . and humble yourselves . . . calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come . . .

"... I say . . . that if ye do this ye shall always rejoice, and be filled with the love of God, . . . and ye shall grow in the knowledge of the glory of him that created you, . . .

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:11-15.)

Promise of the Lord

In our striving to do right, we are beset at times with trials and testing, but the Lord gives us this comforting assurance: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

"I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin." (3 Ne. 9:18, 21.)

"And . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.)

Now is the time for us to prepare and be worthy for the fulfillment of this great promise. Many people have lost their proper sense of values and have sought wealth at the expense of spiritual growth. Every task, every duty, every assignment may well be first met by considering how the Son of God would have fulfilled it. Our Lord and Savior Jesus Christ has shown the way for us to gain eternal happiness through

the way we live. All of us must rely upon his merits for our salvation and glory.

Personal testimony

As one who has the responsibility of witnessing the reality of Christ in God's great plan of life and salvation, I bear solemn witness to these truths; also that the spirit of man never dies and that life continues beyond this mortal existence. I humbly testify that God lives; Jesus, his Son, lives; and the gospel as we teach it is true. I also bear witness to the divine calling of our beloved President Spencer W. Kimball. I have a great love, respect, and admiration for him. I will sustain him; I will uphold him; I will follow him, for I know that he is the Lord's anointed to His people today. God bless us all to be faithful and true to the covenants we have made with our Lord, I humbly pray in the name of Jesus Christ. Amen.

Without announcement and immediately following Elder Stapley, the Choir sang "How Wondrous and Great."

President Spencer W. Kimball

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us followed by the Tabernacle Choir singing "How Wondrous and Great."

We sincerely thank the owners and operators of numerous radio and television stations for the extensive coverage given to make proceedings of this conference available to a wide audience throughout North America, South America, Europe, and many other areas of the world.

By means of satellite transmission these services are being beamed over radio stations in Australia and countries of South America.

*Sunday, April 7**Third Day*

We shall conclude this sixth session of the conference with the Tabernacle Choir singing Gustav Holst's "Psalm 148," and then "God Moves in A Mysterious Way" after which the benediction will be pronounced by Elder A. Theodore Tuttle of the First Council of Seventy.

The conference will then be adjourned until two o'clock this afternoon.

The Choir sang "Psalm 148" and "God Moves in A Mysterious Way."

The benediction was offered by Elder A. Theodore Tuttle of the First Council of Seventy.

The conference was adjourned until two o'clock in the afternoon.

THIRD DAY AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p.m. on Sunday, April 7, 1974.

President Spencer W. Kimball presided and conducted the meeting.

Special musical numbers were provided by the Tabernacle Choir, with Jay Welch conducting, and Robert Cundick at the organ.

President Kimball made the following remarks at the beginning of the session:

President Spencer W. Kimball

Members of The Church of Jesus Christ of Latter-day Saints are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding general session of the 144th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Special transmission of this morning's session was carried by oceanic cable to Europe and received by members assembled in 105 chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

Over 90 radio stations in cities of Mexico, Central and South America broadcast translation of these services in Spanish and Portuguese to a wide Latin American audience.

We welcome all present this afternoon and extend our warm greetings to members of the Church and many friends everywhere who are tuned in by radio and television.

The Tabernacle Choir, with Jay Welch conducting and Robert Cundick at the organ, will begin this service by singing a text from 2 Nephi, with music by Robert Cundick, "The Lord Hath Been My Support."

The invocation will be offered by Elder Jacob de Jager, regional representative and mission representative of the Twelve.

The Tabernacle Choir sang the song, "The Lord Hath Been My Support."

The invocation was offered by Elder Jacob de Jager, regional representative and mission representative of the Twelve.

President Kimball

With the words and music of Evan Stephens, the women's chorus of the Tabernacle Choir, directed by Jay Welch, will now sing, "We Ever Pray for Thee."

Following the singing, we shall

hear from President Ezra Taft Benson of the Council of the Twelve.

The song, "We Ever Pray for Thee," was rendered by the women's chorus of the Tabernacle Choir.

President Kimball

President Ezra Taft Benson, president of the Council of the Twelve, will now address us.

He will be followed by Elder Henry D. Taylor, Assistant to the Council of the Twelve.

President Ezra Taft Benson

President of the Council of the Twelve

Humbly and gratefully I stand before you this glorious Sabbath day. I'm sure, President Kimball, that in addition to these lovely sisters of the Tabernacle Choir, we all join in praying for you, our prophet dear, as the song says. May I say to Elder L. Tom Perry, the new member of the Twelve, you are entering one of the sweetest associations among men this side of heaven. We welcome you into the Council of the Twelve and welcome in the same spirit also Elders J. Thomas Fyans and Neal A. Maxwell as Assistants to the Twelve.

Passing of a prophet

My brothers and sisters, my feelings have been made tender as have many thousands, through the passing of our beloved leader, President Harold B. Lee. For 55 years in mortal life we have been associated, and prior to that, I feel sure, in premortal life. I have received the sweet assurance also and the comforting assurance that there is no untimely passing of a prophet of God. President Lee's impressive earthly service is finished. He has been called to further important work in the great program of the Lord, which moves forward on both sides of the veil. He was a man with deep spiritual insight, with Christlike attributes.

His great objective has been to help save the souls of the children of men. The Lord said to the Prophet Joseph Smith:

"Remember the worth of souls is great in the sight of God." (D&C 18:10.)

This is our first interest as a church—to save and exalt the souls of the children of men. President Lee was interested in this great project above all others. I am grateful for the inspiration that he brought to the youth of Zion, to our Father's children everywhere, and to the great cause of truth throughout the world.

President Spencer W. Kimball

For 30 years I have sat at the side of President Spencer W. Kimball. We came into the Council of the Twelve together. I know this great man. I love him. I honor him. I respect him. He is truly one of God's noblemen—a humble, inspired prophet of God. With all my heart I sustain him. And with him I love all of our Father's children—of every race, creed, nationality, or political persuasion.

I rejoice in the program which President Kimball and his counselors have had a major part in developing under the leadership of President Lee. There is no richer program anywhere in the world for the building of men and women and providing the answers to the problems that face parents, families, and individuals. Through President Kimball's inspired leadership we will continue to strengthen and build on that program. It is a program that is needed today as never before.

*Sunday, April 7**Third Day*

The message of Mormonism, the restored gospel of Jesus Christ, has now been before the world for over 140 years.

The first missionary

In June 1830, Samuel Harrison Smith trudged down a country road in New York State on the first official missionary journey of the restored church. He had been set apart by his brother, the Prophet Joseph. This great missionary traveled 25 miles that first day without disposing of a single copy of the new and strange book which he carried on his back. Seeking lodging for the night, faint and hungry, he was turned away, after briefly explaining his mission, with the words: "You liar, get out of my house. You shan't stay one minute with your books." Continuing his journey, discouraged and with heavy heart, he slept that first night under an apple tree.

So began, in the most inauspicious way, the missionary work of this dispensation through the restored church, The Church of Jesus Christ of Latter-day Saints.

One hundred and forty-four years have come and gone since that first humble missionary set out to carry the message of salvation to a confused world. In fulfillment of the all-important, Godgiven mandate, this great work has gone forward through the years unabated. It is a dramatic chapter in the history of a "peculiar people." But in all the annals of Christendom there is no greater evidence of courage, willingness to sacrifice, and unbounded devotion to duty. Men, women, and children all have joined in this heroic effort with no hope of material reward.

Ambassadors of the Lord

These ambassadors of the Lord Jesus Christ, as they firmly believe themselves to be, have trudged through

mud and snow, swum rivers, and gone without the common necessities of food, shelter, and clothing in response to a call. Voluntarily fathers and sons have left homes, families, and jobs to go to all parts of the world, enduring great physical hardship and unrelenting persecution. Families have been left behind, often in dire straits, willingly laboring the harder to provide means for "their missionary." And through it all there has been a joy and satisfaction which has caused families at home to express gratitude for special blessings received and missionaries to refer to this period as "the happiest time of my life."

It has been conservatively estimated that between 140,000 and 150,000 full-time missionaries have served the Church since 1830, to say nothing of the thousands of local men and women who have performed valiant missionary services at home, numbering currently more than 20,000. These faithful emissaries, who have gone abroad, have expended from 98 to 105 million days of missionary effort at a cost, through loss of personal income and expense for living, of more than \$420 to \$450 million, and this does not include any costs of transportation to and from, or in the field, costs of administration at home or abroad, or expense of local missionary service.

Probably no group of people of comparable size in all the world has made such a free-will offering to the spreading of righteousness, and this from people who are not wealthy and who, in addition, are expected to contribute one-tenth of their interest annually to "the work of the Lord," according to the ancient-modern law of the tithe.

Willingness to sacrifice

Why? What is it that brings forth such sacrifice of time, means, and comforts and sweet associations of home?

Is it not the burning conviction that God has again revealed himself to man

on the earth, reestablished his church with all the gifts and blessings enjoyed in former days, and committed again to men his holy priesthood, with authority to exercise it for the blessings of his children? Yes, without doubt, it is the personal testimony of the divinity of this great latter-day work, faith in the commands of the Almighty, and our responsibility as his covenant children, the knowledge that God lives and loves his children, and the conviction that it is our mission to build and save men everywhere.

Preaching of the gospel

From the days of Father Adam to the days of the Prophet Joseph Smith and his successors, whenever the priesthood has been on the earth, a major responsibility has been the preaching of the saving, eternal principles of the gospel—the plan of salvation. Father Adam taught these things to his own children. (Moses 5:12.) Consider Noah's long years of missionary effort and the preachings of all the ancient prophets. (Moses 8:16-20.) Each in his day was commanded to carry the gospel message to the children of men and call them to repentance as the only means of escaping the pending judgments. The Master made crystal clear the great mission of his ancient apostles to "go ye therefore, and teach all nations. . . ." (Matt. 28:19.)

In the early visits of the resurrected Moroni to the Prophet Joseph Smith it was emphasized that the Prophet's name would be known for good or evil throughout the world and that the new volume of scripture and the restored gospel, which it contained, would have to be carried to the entire world "by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

More than a year before the Church was organized, the Lord revealed through the Prophet that "a marvelous work is about to come forth among

the children of men" and that the field was "white already to harvest. . . ." (D&C 4:1, 4) The early converts were charged with the burden of the responsibility as follows: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Promises made to missionaries

Great promises were made to these early missionaries. They were told that "the worth of souls is great in the sight of God," and that if they "should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10, 15.)

All these and many other glorious promises were made even before the Church was formally organized on April 6, 1830.

Following the organization, men and women were baptized and worthy brethren ordained to the priesthood and set apart to cry repentance and to deliver the message of the restored gospel. Even greater promises were embodied in the revelations which followed, many of which referred in no uncertain terms to the solemn responsibility resting upon the restored church to preach the word. In the fall of that same year came the word of the Lord through the Prophet as follows:

"For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

"For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:2-3.)

Preparation for second coming

The Lord made it plain to these

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humble ambassadors that they were "preparing the way of the Lord for his second coming." (D&C 34:6.) They were promised that their words would be prompted by the power of the Holy Ghost and would be the will of the Lord and scripture unto the people, inasmuch as they were faithful. They were told in no uncertain terms that they were being sent "out to prove the world," that they should "not be weary in mind, neither darkened," and a hair of their head should "not fall to the ground unnoticed." (D&C 84:79-80.)

Is it any wonder, then, that with their personal testimonies that a new dispensation of the gospel was being opened; coupled with these stirring promises of the Lord, that they went forth in power and at great personal sacrifice, without monetary reward, even though their numbers were few and their circumstances poor. Add to this the fact that the heavenly pronouncements emphasized that this was the last time the gospel should be given to men as a witness in preparation for Christ's second coming and the end of the world—the end of wickedness. Theirs was the responsibility of warning the world of impending judgments, as it is ours today. They knew, as do we, that the Lord has said:

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

Doctrine and Covenants Section 1

The time came, in late 1831, to consider the publication of the revelations

that the Lord had given to his church. By this time many revelations had been received and the Church had shown considerable growth in spite of persecution and drivings from the powers of evil. At the conference of elders the Lord revealed through the Prophet Joseph a great revelation addressed to the people of his church and "unto all men, and there is none to escape. . . ." (D&C 1:2.) No message heretofore given set forth in such clarity and power the worldwide nature of the message of the restored gospel. If there had been any question before, this left no room for doubt. Our message is a world message.

No person can read Section One of the Doctrine and Covenants, realizing that the Church accepts it as the word of the Lord, and ask why we send missionaries into all parts of the world. The responsibility, and a major one it is, falls squarely upon the membership of the Church, for "the voice of warning," says the Lord, "shall be unto *all people*, by the mouths of *my disciples*, whom I have chosen in these last days." (D&C 1:4. *Italics added.*) Then the Lord adds this great promise: "And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:5.) The revelation further states that all these things he has given unto his disciple-missionaries "to publish unto you, O inhabitants of the earth." (D&C 1:6.) After declaring that his voice is unto the ends of the earth, the Lord points out that he, "knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven. . . ." (D&C 1:17.) The same as in all other dispensations, a means of escape, revealed through a prophet, is provided. Then the Lord emphasizes that he is "willing to make these things known unto all flesh" for he is "no respecter of persons." (D&C 1:34-35.)

As a closing admonition he invites all his children to "search these commandments," which have been revealed

for the blessing of all mankind, because "they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.) Though heaven and earth pass away, his word he says, "shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.) Two days after receiving this great revelation from which I have quoted, the Lord said this to his church: "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations. . . ." (D&C 133:8.)

Spirit of missionary work

And so, as Latter-day Saints everywhere, with personal testimonies of these great events, we accept humbly, gratefully, this major responsibility placed upon the Church. We are happy to be engaged in a partnership with our Heavenly Father in the great work of the salvation and exaltation of his children. Willingly we give of our time and our means with which he may bless us to the establishment of his kingdom in the earth. This we know is our first duty and our great opportunity. This spirit has characterized the missionary work of the church of Jesus Christ in all ages. It has been an outstanding mark of the ushering in of the dispensation of the fulness of times—our time. Where-

ever faithful Latter-day Saints are to be found, this spirit of unselfish sacrifice for the greatest cause in all the earth exists. In a statement published to the world during the last world war, the First Presidency of the Church declared: "No act of ours or of the Church must ever interfere with this God-given mandate." (*Conference Report*, April 1942, p. 91.)

In a word, we dedicate our all to the work of the Lord—the establishment and growth of his kingdom and the spread of righteousness. This is a major responsibility. President Kimball emphasized this great responsibility in an inspired address to Regional Representatives last Thursday. We accept gratefully the challenge and pray ever for the Lord's sustaining power as we go forward.

This great work is divine—directed by the Lord Jesus Christ through his church, The Church of Jesus Christ of Latter-day Saints. To this I bear humble and grateful testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Ezra Taft Benson, President of the Council of the Twelve Apostles, has just spoken to us.

We shall now hear from Elder Henry D. Taylor, Assistant to the Council of the Twelve. He will be followed by Elder Hartman Rector, Jr., of the First Council of Seventy.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

With the rising cost of goods and services, inflation marches steadily onward. These increases result in hardships for many but especially upon individuals and families with fixed incomes. There are so many demands on each available dollar that constant adjustments are necessary to make ends meet. One frustrated person remarked: "I just get my affairs to the point where I think that I can make ends meet when something breaks loose in the middle."

Malachi's formula

Centuries ago the Lord through a prophet gave a formula that gives a solution for these problems, when he said to Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

A test of loyalty

Frequently we hear the expression "I can't afford to pay tithing." Persons who make such statements have not yet learned that they can't afford *not* to pay tithing. There are many members who from experience can and do testify that nine-tenths carefully planned, budgeted, and spent wisely, with the blessings of the Lord, will go much farther than ten-tenths spent haphazardly without planning and without the Lord's blessings.

The payment of tithing is a test of our faithfulness and loyalty. President Joseph F. Smith, many years ago, counseled: "By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle

it shall be known who is for the kingdom of God and who is against it." (Joseph F. Smith, *Gospel Doctrine*, Deseret Book Co., 1939, p. 225.)

A tithe one-tenth

Often the question is asked, "What is a tithe?" Joseph L. Wirthlin, a former Presiding Bishop of the Church, gave a clear definition when he explained: "The very word itself denotes one-tenth. A tithe is one-tenth of the wage earner's *full income*. A tithe is one-tenth of the professional man's *net income*. A tithe is one-tenth of the farmer's *net income*, and also one-tenth of the produce used by the farmer to sustain his family which is a just and equitable requirement, as others purchase out of their income such food as is needed to provide for their families. A tithe is one-tenth of the dividends derived from investments. A tithe is one-tenth of net insurance income less premiums if tithing has been paid on the premiums." (*Conference Report*, April 1953, p. 98. Italics added.)

A voluntary contribution

Several presidents of the Church have explained that the payment of tithing is an individual and a personal matter and that it is a voluntary contribution. Brigham Young in the early days of the Church taught the Saints, saying: "We do not ask anybody to pay tithing unless they are disposed to do so; but if you pretend to pay tithing, pay it like honest men." ("Brigham Young on Tithing," *Improvement Era*, May 1941, p. 282.)

Years later President Grant advised the people in these words: "The Lord, you know, does not send collectors around once a month to collect bills; He does not send us our account

once a month; we are trusted by the Lord; we are agents; we have our free will. . . ." (Heber J. Grant, "Settlement," *Improvement Era*, Jan. 1941, p. 9.)

Time of payment

There is merit in paying tithing when one receives the income or increase, although farmers and others operating their own businesses usually find it necessary to calculate their increase on an annual basis. Again, President Grant, speaking from years of experience and observation, suggested: "The payment of our tithing in the season thereof—when we get our income—makes it come easy. I find that those who pay tithing every month have very much less difficulty in paying it than those who postpone payment to the end of the year. . . ." (Heber J. Grant, *Gospel Doctrine*, p. 9.)

The law of tithing has come from the Lord as a commandment, and when we keep that law and commandment we are entitled to the blessings that are promised, for the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10. Italics added.)

Example of Mary Smith

In the early days of the Church there was a good and faithful woman, Mary Smith, widow of the martyred patriarch Hyrum Smith. She firmly believed in the promises of the Lord. Her son, Joseph F., and her grandson, Joseph Fielding, lived to become presidents of the Church. President Joseph F. Smith related an incident that occurred when he was a 10-year-old boy:

"I recollect most vividly," he said, "a circumstance that occurred in the days of my childhood. My mother was a widow with a large family to provide for. One spring when we opened our potato pits she had her boys get a load of the best potatoes, and she took them

to the tithing office; potatoes were scarce that season. I was a little boy at the time, and drove the team. When we drove up to the steps of the tithing office, ready to unload the potatoes, one of the clerks came out and said to my mother, 'Widow Smith, it's a shame that you should have to pay tithing'. . . he chided my mother for paying her tithing, called her anything but wise or prudent; and said there were others who were strong and able to work that were supported from the tithing office. My mother turned upon him and said: '. . . you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold His blessings from me. I pay my tithing, not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family.' " (CR, April 1900, p. 48.)

Faith of Maori sister

I recall sitting in this historical Tabernacle back on October 1948 when the semi-annual conference of the Church was in session. Elder Matthew Cowley of the Council of the Twelve was speaking. He related an incident that made a deep and lasting impression on me. While serving as president of the New Zealand Mission he visited a good Maori sister who sincerely believed and observed the principle of tithing. Brother Cowley told of this experience in these words:

"Now, on one occasion I called in as I always did when I visited that vicinity, to see this grand little woman, then in her eighties, and blind. She did not live in an organized branch, had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

"I went in and greeted her in the Maori fashion. She was out in the back yard by her little fire. I reached forth

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my hand to shake hands with her, and I was going to rub noses with her and she said: 'Do not shake hands with me. . . .'

"I said: 'Oh, that is clean dirt on your hands. I am willing to shake hands with you. I am glad to. I want to.'

"She said: 'Not yet.' Then she got on her hands and knees and crawled over to her little house. At the corner of the house there was a spade. She lifted up that spade and crawled off in another direction, measuring the distance she went. She finally arrived at a spot and started digging down into the soil with that spade. It finally struck something hard. She took out the soil with her hands and lifted out a fruit jar. She opened that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to [about] one hundred dollars.

"She said: 'There is my tithing. Now I can shake hands with the priesthood of God.'

"I said: 'You do not owe that much tithing.'

"She said: 'I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again.'

Then after a brief pause and with considerable emotion Brother Cowley

continued: "And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks. . . ." (CR, Oct. 1948, pp. 159-60.)

Promised blessings

My beloved brothers and sisters, the Lord does keep his promises. He truly opens the windows of heaven and pours out his blessings upon those who are faithful and who obey his commandments but it will be done in his own way. These blessings may come in a financial or temporal way or may be realized by a spiritual outpouring, bringing strength, peace, and comfort. His blessings may come in unusual and unexpected ways so that at the time we may not even recognize them as blessings; but the promises of the Lord will be kept.

And to this I testify in the name of our Lord and Savior, Jesus Christ. Amen.

President Spencer W. Kimball

Elder Henry D. Taylor has just spoken to us. He is an Assistant to the Council of the Twelve.

Elder Hartman Rector, Jr. of the First Council of Seventy will now address us.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

We have sustained a new prophet at this conference, which is wonderful and inspiring. It's necessary, for it is a commandment of God, but of course, the work is yet to do. We must follow him.

Fundamental principles

The response of the Prophet Joseph Smith to the question "What

are the fundamental principles of your religion?" contains a succinct statement about the importance of testimony. He said:

"The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are

only appendages to it.” (*Teachings of the Prophet Joseph Smith*, p. 121.)

Definition of testimony

Testimony is a sure knowledge of the truth of the gospel received by revelation from the Holy Ghost, as President Romney outlined this morning. As such, it is vital to the soul who would have communion with the Creator. Testimony is vitally important, *but* men are not saved by virtue of their testimony alone, although it is the beginning of real spiritual progress.

It is a common error to feel that testimony means full conversion. We many times equate testimony with a man's faith. We say, “He has great faith,” meaning that he has a strong testimony, or we say, “He has a strong testimony,” meaning that he has great faith. However, I don't believe the two are always synonymous. Faith is based on knowledge; it is a hope in that which is not seen which is true. (See Al. 32:21.) Testimony is revealed knowledge.

Bearing testimony has to do with bearing witness to that which we know to be true. Much of what we call testimony bearing is not really testimony at all—it is a statement or expression of public thanks. It is good to be thankful, but public thanks is not testimony. Testimony comes from the Holy Ghost. The Spirit of Christ, which John testifies is “the true Light, which lighteth every man that cometh into the world” (John 1:9), will lead a man to Christ and help him get a testimony, and if followed will lead to baptism in Jesus Christ's church.

Belief not enough

Many people feel they receive a witness that Jesus is the Christ, and they think this alone saves them. They say they are “saved.” Of course, it does not. It didn't save a third of the hosts of heaven. James records, “. . . the devils

also believe, and tremble.” (James 2:19.) What do they believe? That Jesus is the Christ; in fact, they know it.

Peter had a testimony that Jesus is the Christ, which he bore, and it surely came from the Lord, for the Master said, “. . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matt. 16:17.) It is very doubtful that Peter was at that time converted, because he could not admit that he knew the Lord Jesus Christ when he felt his own life was in danger. Later the Master confirmed that Peter lacked conversion when, just before going to his agony and death on the cross, he said to Peter, “. . . when thou art converted, strengthen thy brethren.” (Luke 22:32.) Peter's testimony or knowledge that Jesus was the Christ did not “save” him from denying the Master—probably because he was not converted. He did not follow the Lord at the peril of his own life.

True conversion

When we are converted, we sustain and follow the Lord's anointed servants; we find ourselves in agreement with them. This is one of the real marks of conversion. Many men with testimonies have been unable to do this. In this dispensation, to name a few, Martin Harris, David Whitmer, and Oliver Cowdery (the Three Witnesses to the Book of Mormon) and Thomas B. Marsh (the first president of the Quorum of the Twelve) had this very problem. They refused to sustain the Lord's anointed servant, and it led to their expulsion from his church.

Conversion implies a change; as King Benjamin says, it means putting “off the natural man,” which is selfish, conceited, impatient, intemperate, disobedient, and rebellious, so that a person becomes “a saint through the atonement of Christ the Lord.” This would mean becoming even “as a child, submissive, meek, humble, patient, full of love, willing to submit to all

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things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

In order to emphasize this particular point, Jesus said, "Not [he] that saith . . . Lord, Lord, [will be saved] but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Doing God's will

Jesus was committed completely to doing the will of his Father, and he was unequivocal in his counsel to us that we follow him in doing the will of the Father. Those who are truly converted desire to do the will of the Father. How are we to know his will? Surely it can come direct from the Father by revelation, but it seldom does. When he has authorized servants to act for him, generally we get it through his servants—the president of the Church, the General Authorities, the stake president, the bishop, the branch president, or in other words, the Lord's anointed servants. Thus the clear necessity of sustaining the Lord's anointed servants in righteousness. If we are truly converted, we will find ourselves in harmony with them. This is a sign of true conversion; this is doing the will of the Father.

Word of God

There are few times in the recorded history of the world when God the Father has spoken to man directly. Generally it is the Lord Jesus Christ who speaks. He is Jehovah of the Old Testament. He has authority to speak for his Father. There are, however, some recorded instances where there is no doubt who is speaking—it is the Father. His voice was heard at the baptism of Jesus by John in the River Jordan. It was heard again at the Mount of Transfiguration. It was heard again in 1820 in the grove near Palmyra, New York, by the Prophet Joseph Smith—always either introducing his Son Jesus Christ or bearing testimony of him.

However, there are recorded instances in which the words of the Father are given to us by the prophets. Some of these are in the Book of Mormon. The Book of Mormon is that book about which the Prophet Joseph Smith bore his testimony: it is "the most correct of any book on earth, . . . and a man [will] get nearer to God by abiding by its precepts, than by any other book." (*Documentary History of the Church*, vol. 4, p. 461.)

The narrow gate

In the particular passage to which I refer, the prophet Nephi explained why it was necessary for Jesus to be baptized by John to "fulfil all righteousness." He taught that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

" . . . Again, it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them." Then he said, ". . . Follow thou me. . . ." (2 Ne. 31:6-7, 9-10.)

Nephi asked, ". . . Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:10.) Nephi then records the doctrine of the Father: ". . . Repent ye, repent ye, and be baptized in the name of my Beloved Son."

"And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do." (2 Ne. 31:11-12.)

Further, Nephi records that the voice of the Son came unto him, saying:

" . . . After ye have repented of your sins, and witnessed unto the Father that

ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this should deny me, it would have been better for you that ye had not known me." (2 Ne. 31:14.)

Then Nephi records this testimony of the Father concerning the Son:

"And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved." (2 Ne. 31:15.)

Now this is obviously the most important message that God the Father could possibly give to his children: Repent and be baptized in the name of Jesus Christ and then endure to the end. This is the will of the Father. This is what he wants for his children. The mark of real conversion is *endurance*. Only unto him who endures to the end will be brought about the great and eternal plan of redemption.

Danger of rebellion

The statement of the Prophet Joseph Smith concerning the danger of faultfinding or rebelling against the Lord's anointed is very significant:

"I will give you one of the [keys] of the mysteries of the kingdom," said the Prophet. "It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent will apostatize, as God lives." (DHC, vol. 3, p. 385.)

Then refusal on our part to sustain or follow the Lord's anointed servants is a form of rebellion, which is open or willful resistance to and defiance of God's authority. This is extremely

serious. Rebellion is the opposite of obedience and leads to expulsion from the kingdom. This is what happened to Lucifer. He refused to sustain the Lord in that he would not follow and do the things which he had seen the Father do before him.

When we fail to do what we know we should, having the light before us but refusing to obey, notwithstanding the covenants made in the waters of baptism, we become rebels. Some even seem to delight in their rebellion. They brag about it; if they only knew that the Lord's anger is kindled against all the rebellious (see D&C 63:2), and they shall be pierced with much sorrow and they shall fail (see D&C 1:3).

The kingdom of God

In this earth-life probation those who are converted will succeed. The kingdom isn't going to fail. It is the stone which the prophet Daniel saw was cut out of the mountain without hands, and it rolled forth down the mountain-side, gaining momentum as it went. It broke down all other kingdoms; it filled the whole earth and stood forever.

The kingdom of God is a winner. Isn't it great to be part of a winner? Don't you love a winner? I do. I confess I hate to lose. I think I'm the worst loser in all the world. I don't believe in it. Some say it matters not whether you win or lose but how you play the game. Don't you believe it; it makes a lot of difference whether you win or not. We came to this earth to win, and we will win if we stick with the Lord, because the Lord is not going to lose. He can't lose. The kingdom is a winner, and when we do it his way, we will win with him. The promise is sure: "... He that endureth to the end, the same shall be saved." (2 Ne. 31:15.)

Testimony won't save us, but testimony coupled with faith and conversion, which includes staying power, which is endurance, will exalt us.

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Zion shall flourish

Listen to the words of the Master:

"Wherefore, as ye are agents, ye are on the Lord's errand; and whatsoever ye do according to the will of the Lord is the Lord's business.

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

"And the rebellious shall be cut off out of the land of Zion and shall be sent away, and shall not inherit the land.

"For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

"Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

"And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

"And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

"For, behold, I say unto you that

Zion shall flourish, and the glory of the Lord shall be upon her;

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen. (D&C 64:29, 33-43.)

Obedience

Does that sound like a loser to you? I tell you it doesn't. And those who are converted, who can follow the Lord and his anointed servants, these are they who will bring to pass the purposes of God. Before you can be a great leader in the kingdom of God, you must first be a great follower. Obedience is still better than sacrifice and to hearken than the fat of rams. (See 1 Sam. 15:22.)

May the Lord bless us to hold fast and remain faithful as we follow the Lord's anointed servants, and may we feel good about it. I pray that we will, in Jesus' name. Amen.

President Spencer W. Kimball

We have just heard Elder Hartman Rector, Jr. of the First Council of Seventy.

We shall now hear from Elder Neal A. Maxwell, newly sustained Assistant to the Twelve.

Elder Neal A. Maxwell

Assistant to the Council of the Twelve

Brothers and sisters, my verba moment is not for sermons but for appreciation, not for doctrine but for testimony.

Appreciation

Appreciation for the Lord's call through President Kimball.

Appreciation for your sustaining vote which was not vindication but an invitation—an invitation for me to be and to do better.

Appreciation for humble parents who both told and showed me that the gospel and Church are true.

Appreciation for a splendid wom-

an, Colleen, a wife for all seasons, who has made our home a haven.

Appreciation for a missionary son in Germany and three daughters and a son-in-law in whose behalf, as a father, I deeply wish to succeed and whose vote to sustain me must count double in the days that lie ahead.

Appreciation to President Kimball for his example not only as a bold prophet but for his and Sister Kimball's tireless practicing of "pure religion, undefiled." (James 1:27.) The President's greatness is the kind which is not conscious of itself. He truly desires not our adulation but our affirmation by how we live.

Appreciation for the tender tutoring of President Harold B. Lee.

Appreciation for Presidents Tanner and Romney and Benson and the Twelve, whom I hope to assist, and each of whose lives reflects divine design that prepared them for their appointed place, for God is never surprised.

Appreciation to all the General Authorities who travel so tirelessly to teach us all, leaving their families without complaint. This reality was summarized well by the wit that was also wisdom of Richard L. Evans; who, one day on the way to another plane and another weekend of conferences, said gently, "Have you ever gotten homesick on the way to the airport?"

Appreciation to the members of the Church who have helped me in the Tremonton, Ogden, and Reno regions, and to my sweet colleagues, the Regional Representatives of the Twelve, especially those whom the Lord has raised up in other nations of the world.

Appreciation to the devoted colleagues and students in the Church Educational System in 50 countries who number one-third million.

Endless appreciation to Jesus Christ for his atonement, realizing that included in the awful arithmetic of that atonement are my sins, and for the eloquence of his example, and for the witness he has given me which I

have happily borne in about 35 countries, for when one sees life and people through the lens of His gospel, then one can see forever.

Endless appreciation to my Father in heaven whose blessings depend upon our obedience, but whose ratio of blessings to obedience makes him a generous God!

Celestial criteria

I know the celestial criteria measure service, not status; the use of our talents, not the relative size of our talent inventories. I know that Church membership is not passive security but continuing opportunity.

Finally I testify that what a wise man wrote is true: "If you have not chosen the kingdom of God first, it will in the end make no difference what you have chosen instead." Having so chosen, may God bless us all to move the kingdom along, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell, newly sustained Assistant to the Twelve, has just spoken to us.

The congregation and choir will now join in singing the stirring hymn by Ebenezer Beesley, "High on the Mountain Top."

After the singing, Elder Bernard P. Brockbank, Assistant to the Twelve, will address us.

The congregation sang the hymn, "High on the Mountain Top."

President Kimball

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, will be our next speaker.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

The Lord said, "... Hearken, O ye nations of the earth, and hear the words of that God who made you." (D&C 43:23.) Godliness in man goes undeveloped without the words of God and his program.

The Lord has commanded and warned man to obey and hearken unto his voice or to be subject to the power and dominion of the devil. The Lord said: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Power and influence of Satan

That is a warning to all mankind. It is very important to know that Satan has power to deceive men and to blind men and to lead men captive at his will, even as many as will not hearken unto the voice of the Lord. Sin and evil come from Satan, and godliness and eternal life in the kingdom of God are from the Lord.

The apostle John said, "He that committeth sin is of the devil; for the devil sinneth from the beginning. . . ." (1 John 3:8.)

Satan with his evil, deceitful, destructive plans was able to turn one-third of the spirits in heaven away from the voice of God and to influence them to follow his satanic voice. The Lord said of Satan: "... a third part of the hosts of heaven turned he away from me because of their agency;

"And they were thrust down, and thus came the devil and his angels." (D&C 29:36-37.)

They were cast out of the kingdom of God because they had free agency to choose for themselves, and they chose to ignore and disrespect the voice of God and listened and followed the voice of the devil.

Satan and his angels and their God-destroying plan are on earth today, and the Lord said of Satan, "... he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:27.)

The devil tempted Adam and Eve. We are well acquainted with that story. They listened to his deceitful voice, and they were cast out of the Garden of Eden. Because of failure to hearken unto the voice of God, they were subject to the influence of the devil and were cast out.

When the Lord restored his church, he warned man about the power of Satan. This came in the latter days. He said: "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:35-36.)

Fulfillment of prophecy

President Harold B. Lee said, "Today you are witnessing the fulfillment [of a prophecy concerning Satan's dominion]. Today is the day when the devil has power over his own dominion." (Harold B. Lee, *Decisions for Successful Living*, Deseret Book Co., 1973, p. 221.) That is a prophetic statement from a prophet of God. He also said, "[Satan] is the master of deceit,

adulteration and counterfeit. There is hardly a human appetite that he has not prostituted to his own evil designs; virtue he betrays into vice; and things invented and designed as benefactors to mankind he diverts to his own ends. No palace of art or temple of music was ever more glamorously decorated," the prophet continued, "than the hell-holes of Satan that are labeled saloons, bars, road houses and gambling clubs. With blazing neon signs and lighted 'white ways' the cheap and the tawdry are dressed in tinsel garb, and with sensuous music from the nether regions issuing forth from such places, the passersby are enticed to partake." (*Decisions for Successful Living*, p. 155.)

Yes, it is true; the devil continues to deceive and to blind men. It is true; the devil continues to use the children of God to degenerate and destroy their own godliness. He entices them to sell their divine birthright for a pot of porridge. He deceives and lures men to improperly use their passions and appetites to degenerate and weaken their godlike minds. Their minds, then, become subject to the uncontrolled, improper use of the passions and appetites.

Jesus' example

Jesus showed us the way to overpower and defeat the devil. He is the example. This has been repeated in this conference twice before. It bears a lot of repetition. An account of the Lord's encounter and the temptations with Satan is recorded in the holy scriptures:

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

"Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

"And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

"And Jesus answered him, saying, It is written,"—here is the message; it

is the written word of the Lord—"That man shall not live by bread alone, but by every word of God." (Luke 4:1-4.)

The devil was rebuked and overpowered by the word of God, as recorded in his holy scriptures.

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

"And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

"If thou therefore wilt worship me, all shall be thine," the devil promised. (Luke 4:5-7.) Many have that same temptation today. Hear the answer of the Lord:

"And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.) He quoted again from the word of God.

"And [the devil] brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence." (Luke 4:9.) And the devil contorted and twisted the scriptures.

"For it is written, He shall give his angels charge over thee, to keep thee:

"And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"And Jesus answering said unto him, It is said," and he quoted the scriptures again, "Thou shalt not tempt the Lord thy God." (Luke 4:10-12.)

Satan was rebuked and defeated by Jesus because Jesus knew and used the word of God—the commandments of God as recorded in his holy scriptures. Jesus hearkened unto the voice of the Lord.

"Love not the world"

We can also overcome the buffetings and temptations of Satan with the word of God.

The devil deceitfully and dishonestly continues to offer man the world and the power of the world if man will but fall down and worship him. The devil wants us to love the world more than we love God. He wants us to be so foolish that we will love the creations of this earth more than the Creator.

The apostle John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.)

Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) The devil would like man to accept the ways of the world in place of eternal life in the kingdom of God.

The armor of God

Jesus commanded that we protect ourselves from the power and dominion of the devil. He said, "Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor. . . ." (D&C 27:15.) This has been quoted in this conference several times. But Jesus gave these words in these latter days, repeating words of the scriptures.

Take on the whole armor of God. The full armor of God is the full gospel of Jesus Christ. If we put on the full armor we will be able, in these troubled times, to "run and not be weary, and [to] walk and not faint." And the destroying angel will pass us by and not be able to destroy our godliness. (See D&C 89:20-21.)

Jesus counseled, "Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D&C 10:5.)

Power of prayers

In our individual prayers we should sincerely ask our Father in heaven to help us meet and conquer the temptations of this life, and ask him to deliver us from evil. We have been commanded to ask.

Proper sincere prayer to a living Father in heaven, through a living Savior and Mediator, is essential for protection from the power and evil influence of the devil. It is very important for the Saints to know that during today's perilous times when peace has been taken from the earth, and Satan has power over his own dominion and over all that will not hearken unto the voice of God, that the Lord gave these comforting words, ". . . The Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world." (D&C 1:36.)

Power of the Lord

Today the Lord has power over his Saints and is reigning in their midst and will soon come down in judgment upon the world. Through and by Jesus Christ man has the power and the opportunity if he keeps God's commandments to become saintly and godlike.

I am thankful to be on earth when the Lord has power over his Saints and is reigning in their midst. The voice of the Lord is recorded in his scriptures and the voice of his prophets and his apostles. His prophets and apostles give the voice of the Lord today.

It is a glorifying experience to mingle with the Saints. President Kimball is truly a prophet of God. He speaks for the Lord and all should hearken to his voice. He is full of dedicated love for the Lord and for his children. And he knows the refining power of repentance and the miracle of forgiveness. He is not only sustained

by the Saints, but also by the priesthood and power of God.

In the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Bernard P. Brockbank, As-

sistant to the Twelve, has just addressed us.

We will now hear from Elder LeGrand Richards of the Council of the Twelve.

Elder LeGrand Richards

Of the Council of the Twelve

Brothers and sisters, I am very grateful to my Heavenly Father for the opportunity of attending this history-making conference with you and for the wonderful outpouring of the Spirit of the Lord. I think of the words of Nephi of old. He saw our day; he saw the coming forth of the Book of Mormon; he saw the Saints of God gathered upon the face of the whole earth and the power of God resting upon them in great glory.

Is there anything else like this in all the world as we have gathered here in this building, full to overflowing, and the adjoining buildings? And our priesthood meeting last night was broadcast all over the world. The power of God is in this work; it is his kingdom established in the earth for the last time, never to be thrown down nor given to another people. We have his decree that it shall roll forth until it shall become as a great mountain and fill the whole earth.

Testimonies of associates

I thank the Lord for the testimonies of these, my associates, to whom we have listened, and I am sure that each one of us who is living in tune with the Spirit has received a witness in our soul to the effect that they are true servants of our Father in heaven.

Brother Benson referred to a statement made by President Kimball in our meeting with the Regional Rep-

resentatives of the Twelve last Thursday. I thought President Kimball did a magnificent job in reminding us of the commandments of the Lord through His servants, and the responsibility that is ours to share this gospel with every nation under heaven. Sometimes I think we get a little too satisfied with our own membership and our own surroundings, and we are not as eager to share with others as we ought to be.

Then we have had presented to us in this conference the ministry of the Master. I particularly enjoyed Elder Hunter's narration of His life and labors, and then Elder Ashton followed, reminding us of the parable of the five wise and five foolish virgins, and called attention to the fact that we should not be among the foolish ones but that we should be prepared when the Master comes to meet him.

Prophecies of the scriptures

Then I had this thought that I would like to say a few words to you about today, and that is that I am a great believer in the prophecies. I thank the Lord for the holy scriptures. What would we know about our Father in heaven and his great plan for us, his children here upon this earth, and what awaits us after we have finished our life's work here in mortality if we didn't have the scriptures?

Jesus said, "Search the scriptures; for in them ye think ye have

eternal life: and they are they which testify of me." (John 5:39.) We have had testimony here in this conference of how they did testify of him, even to the minutest detail of casting lots for his clothing at the time of his crucifixion.

Following his resurrection, as he walked along the way by two of his disciples as they were on their way to Emmaus, we are told that "their eyes were holden that they should not know him" (Luke 24:16), and when he heard what they had to say about him and his ministry and his resurrection, he realized that they didn't understand what he had been trying to teach them.

And he said: "... O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Then, commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. Then Peter tells us that he opened their understandings (that is, the understandings of his disciples with whom he was traveling) that they might understand the scriptures. We have thousands of different churches in the world today because they do not understand the scriptures and they are teaching for doctrine the precepts of men, and therefore it was necessary for a restoration to take place.

I like the words of the apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

That being true, we have a more sure word of prophecy that makes the Bible to me like a blueprint where the Lord has outlined everything from the war in heaven up till the final

winding-up scenes when we will have a new heaven and a new earth. I think that is what Isaiah meant when he said that the Lord has declared the end from the beginning. (See Isa. 46:10.)

Peter must have also had in his mind the glorious experience that he had just previously had with the other apostles when the Savior ascended into heaven and two men in white apparel stood and said: "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Preparation for second coming

Then I have this thought that I would like to say a few words about, and that is, not only should we prepare our own lives to be ready when the Savior comes, like the five wise virgins, but think of what the prophets have foretold that should precede his second coming, so that we will not be in the dark and so that we can understand.

I give you the words of Peter following the day of Pentecost when he spoke to those who had put to death the Christ. He said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

I don't know where you can go anywhere in this world, outside of this Church, and find a declaration of a restitution of all things and not just a reformation. Until there is that restitution of all things spoken by the mouth of all the holy prophets, we just can't believe that Peter was a prophet of God and look for the coming of the Savior.

It makes one wonder why the world doesn't understand and why they are not willing to listen when we declare a restitution of all things.

I like the statement in Malachi. It seems to me that Malachi's whole book was written almost entirely regarding our day and time: about the law of tithing that Elder Taylor just mentioned; about the coming of Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the fathers to the children and the hearts of the children to their fathers. In the third chapter, he starts out by saying,

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

Now I don't think that was referring to his first coming. He didn't come swiftly to his temple, and all men were able to abide the day of his first coming; and he didn't come cleansing and purifying as refiner's fire and fuller's soap, but we are told that when he comes in the latter days that the wicked shall cry out to the mountains, and rocks "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6:16.)

Messenger to prepare way

Then I say to you, and to all the world, where is that messenger that the Lord, speaking through Malachi, said he would send to prepare the way for his coming (and I refer to his second coming)? To us Latter-day Saints, we know that messenger was none other than the Prophet Joseph Smith. He didn't choose himself. He went out into the woods after reading the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

be given him." (James 1:5.) He didn't know which church to join, and when he prayed, the heavens were opened unto him.

President Kimball has outlined in one of his talks in this conference how the Lord communed with the prophets of old. God isn't dead. He reigns in the heavens above and in the earth beneath. This is his work and his glory. This is the dispensation when, as Paul said, "... he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.) In other words, it is the time when he shall finish his work upon this earth preparatory to his second coming. And so if he was to send a messenger to prepare the way for his coming, where in all the world can you find that messenger?

I remind you that messengers sent of God are never self-sent. Paul said: "... faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

"... and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? . . ." (Rom. 10:14-15.)

And so the call of Joseph Smith as the Lord's promised messenger was the natural first step the Lord would take to prepare the way for his second coming. A messenger called by God can be none other than a prophet. That is what Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And so when he called this messenger, he would be a prophet.

We often sing the hymn:
"Praise to the man who communed with
Jehovah!

Jesus anointed that Prophet and Seer.
Blessed to open the last dispensation,
Kings shall extol him, and nations
revere."

—*LDS Hymns*, no. 147.

That is how we feel toward that prophet because he wasn't sent of himself.

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As far as my experience goes in studying the scriptures, Joseph Smith has given us more revealed truth than any prophet who has ever lived upon the face of this earth except the Savior of the world. I thank the Lord for this marvelous truth. This helps us to understand the words of Isaiah when he said:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29:13.) And where do you find those precepts of men? In all these thousands of churches all over this world.

A marvelous work

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder. . . ." (Isa. 29:14.) And anything that is marvelous and wonderful in the eyes of the Lord must be something that every lover of truth would like to know about and like to clasp to his bosom. Then he added that it would cause that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) That is what we have. I have talked to ministers for hours and only received one question from them, because I was explaining things to them out of God's holy book, the Bible, that they had never understood before in their lives. I tell you, brothers and sisters, we have that marvelous work and a wonder!

You would think that if the Lord raised up a prophet and a messenger to prepare the way for his coming, the first thing he would want that messenger to do would be to correct the false impressions in the world with regard to the personality of God the Father and his Son Jesus Christ. For at that time all churches taught that they were three in one, without body, without parts, and without passions.

Words of Moses

Moses knew that such a condition would prevail, for when he led the children of Israel into the promised land, he told them that "there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.) Just think how literally the very words of Moses spoken over 3,000 years ago are fulfilled in the doctrine that was proclaimed in all the Christian churches all over this world at the time that Joseph Smith had his marvelous vision. But Moses didn't leave it at that. He said:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice." (Deut. 4:29-30.) And we live in the latter days. Thank God we have found him through the raising up of this prophet.

Latter-day knowledge

When the Father and his Son Jesus Christ revealed themselves unto him so that he understood what the Godhead really was, the next question that Joseph had was to know which of all the churches he should join. And who in the heavens above and on the earth beneath had a better right to pronounce judgment upon the churches of the world than the Savior of the world? He answered him that he should join none of them for they all taught for doctrine the precepts of men.

There isn't going to be time to outline very much more, but just think of Moroni's coming, think of the plates from which the Book of Mormon was translated. Where in all the world does anybody know about that other record that the Lord commanded Ezekiel

should be written, that the Lord would bring forth and put with the record of Judah and make them one in his hand? We are the only people in the world that know where that record is. Just think what it contains of the knowledge that the Lord preserved for the convincing of the Jew and the gentile that Jesus is the Christ. The Jew today doesn't need to search any further than the Book of Mormon because that book gives the signs of his birth and of his crucifixion, and then of his visit to this land of America, and then the vision given to Nephi when he saw Mary with child, and saw that child grow to manhood, and saw him crucified for the sins of the world. All we need to do is to look to the blueprint that the Lord has prepared through his prophets.

Ancient keys restored

Then if you take the next step—the coming of John the Baptist with the Aaronic Priesthood, the power to baptize by immersion for the remission of sins—there wasn't anybody in this world holding that power when John the Baptist restored it to Joseph Smith and Oliver Cowdery and taught them how to baptize each other. Then Peter, James, and John brought the Melchizedek Priesthood, the power of the holy apostleship, the power to organize the church and kingdom of God on the earth for the last time, never to be thrown down nor given to another people. Then the coming of Moses that caused the gathering of Latter-day Israel.

Prophecies of Jeremiah

I like the statement of Jeremiah. He said:

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.) Where could you go in all the world and listen to pastors after His own heart like you have heard here in this conference? They are called of God and ordained by God. They are the pastors that he spoke of.

Through Jeremiah the Lord said:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:16.) That is what we have been doing. He saw the day when "it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them . . ." (Jer. 16:14-15), and, as he said, ". . . one of a city, and two of a family. . . ." (Jer. 3:14.) That accounts for many of you being at this great conference that is being held here today.

God bless you, brothers and sisters. I don't know why we should hesitate to raise our voices in testimony. To me it is the marvelous work and a wonder spoken of, it is the greatest movement in all this world. When everything else passes away like the dream of a night's vision, this church, this kingdom, will go on to its decreed destiny, and that is my witness and testimony to you in the name of the Lord Jesus Christ. Amen.

President Spencer W. Kimball

He to whom you have just listened is Elder LeGrand Richards of the Council of the Twelve. I am sure you were inspired by him, as I was. I am glad he was the final speaker of the brethren this afternoon.

President Spencer W. Kimball

Now, beloved brethren and sisters, we come to the close of this glorious conference. We have heard from most of the Brethren. Their sermons and testimonies have been deep-rooted and sincere and stimulating. They have been inspired and have spoken to you the word of the Lord.

As you return to your homes and your businesses and your professions and your spiritual jurisdictions, we hope that you have stored up much that will be of value to you and your families. The ways of doing the work are important indeed, but the purpose for doing it is of the greatest consequence.

Plan for eternal life

We have a commitment to serve our Lord. We have an assurance that the cause is just and worthy. But, above all, we have a knowledge that God lives and is in his heavens and that his Son Jesus Christ has laid out a plan for us which will bring us and our loved ones eternal life if we are faithful. That life will be a busy, purposeful life with accomplishments and joys and development.

If you can think of the greatest real joys that have ever come to you in this life, then think of the next life as a projection of this one with all the purposeful things multiplied, enlarged, and even more desirable. All in these associations of our lives here have brought to you development and joy and growth and happiness. Now when life ends, we shall return to a situation patterned after our life here, only less limited, more glorious, more increased joys.

Creation of a home

"Anyone can build an altar," said John Henry Jowett; "it requires a God to produce the flame. *Anyone can build a house; we need the Lord [and parents]*

for the creation of a home." (John Henry Jowett, "God in the Home," in *A Treasury of Inspiration*, Ralph L. Woods, ed., New York: Thomas Y. Crowell Co., 1951, p. 260.)

In this conference you have heard much about this basic program of the Church, to make the homes really function, to bring inspiration and revelation to their families. Those who make their conclusions entirely according to their own ingenuity, their own brains, could make some very terrible and costly mistakes.

Learning about God

Someone said, "Many people are willing to plod along for 16 to 20 years, from grade one to a Ph.D., to learn medicine or engineering or psychology or mathematics or sociology or biology—to study, research, attend classes, pay tuitions, accept help from teachers and professors—and yet to learn about God, the maker of all, the author of it all, in a few intermittent prayers and some very limited hours of research, they feel they can find the truths about God."

That's why the Lord strictly sent us to the scriptures and prayer. "Search the scriptures," he said; "for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) And then he said, ". . . O, fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25-26.)

Paul's demonstration of the Spirit

Paul, in his impressive way as he spoke to the Corinthians, said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:1-6, 11.)

"Now," he says, "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14.)

"But there is a spirit in man": said Job, "and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Matt. 27:54.)

Wallace's Ben Hur

At one time two men sat in a railway car discussing Christ's wonderful life. One of them said, "I think an inter-

esting romance could be written about him [Jesus Christ]."

And the other replied, "And you are just the man to write it. Set forth the correct view of his life and character. Tear down the prevailing sentiment as to his divineness and paint him as he was—a man among men."

The suggestion was acted on and the romance was written. The man who made the suggestion was Colonel Ingersoll, the author was General Lew Wallace, and the book was *Ben Hur*.

In the process of constructing it, he found himself facing an unaccountable man. The more he studied his life and character, the more profoundly he was convinced that he was more than a man among men, until at length, like the centurion under the cross, he was constrained to cry, "Verily this was the Son of God."

Belief in dreams

The Lord has revealed to men by dreams something more than I ever understood or felt before. I heard this more than once in quorum meetings of the Council of the Twelve when George F. Richards was president. He was the venerable father of Brother LeGrand Richards who has just spoken to us. He said, "I believe in dreams, brethren. The Lord has given me dreams which to me are just as real and as much from God as was the dream of King Nebuchadnezzar, which was the means of saving a nation from starvation, or the dream of Lehi who through a dream led his colony out of the old country across the mighty deep to this promised land, or any other dreams that we might read in the scriptures.

"It is not out of place for us to have important dreams," he said. "And then more than 40 years ago I had a dream which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have no words to explain. I

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know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it to him. I would have remained in his presence, but there was a power drawing me away from him.

"As a result of that dream, I had this feeling that no matter what might be required of my hands, what the gospel might entail unto me, I would do what I should be asked to do even to the laying down of my life.

"And so when we read in the scriptures what the Savior said to his disciples, 'In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also.' (John 14:2-3.) I think that is where I want to be.

"If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life."

Inspiring testimonies

Elder George Q. Cannon, who was in the presidency of the Church at one time, said this: "I know that God lives. I know that Jesus lives; for I have seen Him. I know that this is the Church of God, and that it is founded on Jesus Christ, our Redeemer. I testify to you of these things as one who knows—as one of the Apostles of the Lord Jesus Christ that can bear witness to you today in the presence of the Lord that He lives and that He will live, and will come to reign on the earth, to sway an undisputed sceptre." (Delivered in the October 1896 General Conference and reported in *The Deseret Weekly*, October 31, 1896, vol. 53, p. 610.)

Brethren and sisters, we come now to the close of this great conference. You have heard from most of the Brethren, as I have said, and their testimonies have been inspiring. What they have told you is true. It has come from their hearts. They have this same testimony, and they know it is true. They are true servants sent to you from our Heavenly

Father. I pray that you will be listening, that you will be remembering, that you will take these many truths with you to your homes and in your lives and to your families.

Brethren and sisters, I want to add to these testimonies of these prophets my testimony that I know that He lives. And I know that we may see him, and that we may be with him, and that we may enjoy his presence always if we will live the commandments of the Lord and do the things which we have been commanded by him to do and reminded by the Brethren to do.

And so I leave this testimony with you. In the name of our Lord Jesus Christ. Amen.

President Spencer W. Kimball

Brethren and sisters, we have received from many places in the world telegrams and cables saying that the conference was reaching them well and they appreciated the fact that the media has taken these messages to them. Particularly we have heard from South Africa, from Australia, and from South America, and from other areas which are far remote from us here.

As we conclude this seventh and final session of this conference, we express appreciation to the many who have in any way contributed to its success and inspiration. We express warm appreciation to the General Authorities who have delivered such timely and inspirational messages.

We are grateful to the members of the Tabernacle Choir, who have devoted long hours attending these proceedings over the last three days to render their beautiful singing at sessions of this conference. May the Lord bless each of you for your untiring and devoted dedication to this work.

To the members of other choirs and their directors, we express deep appreciation for rendering the beautiful and inspiring music heard in each of the sessions of this conference.

We also appreciate the attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We thank the Salt Lake City officials for the cooperation they have given during this conference; the city traffic officers for their courteous and efficient handling of the increased traffic; the Fire Department and the Red Cross, who have been on hand to render any necessary service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central America, Canada, and by satellite to Australia and countries of South America.

The Tabernacle Choir directed by Richard Condie will now conclude this conference by singing the "Hallelujah Chorus" from the Messiah by Handel, and then "The Lord Bless You and Keep You." It has been suggested that you might wish to stand with the choir as they sing the "Hallelujah Chorus."

The benediction will then be offered by Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric, following which this conference will stand adjourned for six months.

The Tabernacle Choir sang the "Hallelujah Chorus," and "The Lord Bless You and Keep You."

The benediction was offered by Bishop Vaughn J. Featherstone, second counselor in the Presiding Bishopric.

The conference was adjourned for six months.

WELFARE SERVICES SESSION

Saturday, April 6, 1974 — 7:00 a.m.

A Welfare Services session was held in connection with General Conference on Saturday morning, April 6, 1974, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects. President Spencer

W. Kimball was present and presided. Presiding Bishop Victor L. Brown conducted the meeting. Bishop Brown and Sister Belle S. Spafford, general president of the Relief Society, made remarks, following which the Relief Society filmstrip, "Four Steps to Helping," and a filmstrip on Fast Offerings were shown. The members of the First Presidency then made the following talks:

President Marion G. Romney

Address given at the Welfare Services Meeting Saturday, April 6, 1974

Brethren and sisters, I am humbled as I stand before this tremendous audience: I hope you will pray to the Lord to bless us while I speak.

Welfare Program

It is now nearly forty years since I was ordained a bishop. During the years I presided as a bishop, the Welfare Program was begun under its present name. The principles of the Welfare Program, of course, have been fundamental in the Church from the very beginning. From what has already been said here today, you know, and already knew no doubt, that we now have what we call the Welfare Services of the Church, not just the Welfare. You also heard Brother Ashton speak of the Health Services and the Social Services. The original of these three departments was the Welfare Program, the old-fashioned Welfare Program through which the Church undertook to discharge its God-given responsibility to take care of the poor of the Church, and that is what I am going to talk about this morning. In case I don't get around to it, you can remember that I was going to talk about the Welfare Program, the taking care of the poor.

At the present time we need to emphasize this program. For many years following the inauguration of the program a Welfare representative, a member of the General Church Welfare Committee, was in attendance at every stake conference. We covered the Church four times a year teaching the program. President Lee at that time, as you remember, was the managing director; President Moyle was the chairman of the program; and President Clark, the member of the First Presidency assigned to carry forward that work. There was an intensive pro-

gram, a training program, for nearly twenty years. For fifteen years we went around the Church every year visiting every stake president in regional meetings and presented this program. In recent years we haven't had that intensive program of training and I would suppose there are many bishops here today who were never trained in the fundamentals of the Welfare Program. I shall, therefore, devote what I have to say this morning to the fundamentals. What I say may be familiar to many of you, but it won't hurt you to be reminded. Somebody said, "It is more important to be reminded than it is to be taught." I never tire of teaching the truth. As I read the scriptures, I find that the Lord taught Adam in the same language that he taught the Prophet Joseph Smith, and in every dispensation in between.

Helping transients

At the outset I would like to caution you bishops who have the responsibility to implement and administer the program to be careful and wise in helping transients. We have had reports that some characters, and sometimes families, have traveled all over the United States and through Europe by representing to branch presidents in the missions and bishops in the wards that they were Latter-day Saints worthy of and needing help. We recommend that you be sure to have transients, who ask for welfare, properly identify themselves. A good thing to do is have them give you the name of the bishop in their home ward and then call him on the telephone. We don't want to be harsh with our Lord's children, neither do we want to be taken advantage of. Please take note of this matter.

Taking care of the Lord's poor

Now let us turn our attention to the obligation of the Church to take care of the Lord's poor. The Church was not quite nine months old when the Lord gave the instruction that it was to take care of the poor. On January 2, 1831, in the revelation recorded in the 38th Section of the Doctrine and Covenants, the Lord said:

"And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

"And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

"And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, . . .

"And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

"Wherefore, hear my voice and follow me, . . .

"And let every man esteem his brother as himself, and practise virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself.

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:16-19, 22, 24-27.)

Economic equality

I know that we quote this scripture in many senses, applying to many dif-

ferent circumstances, and rightly so; but when it was given, the Lord was talking about the economic equality that he wanted to prevail among his people.

"And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church;

"And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; . . ." (D&C 38:34-35.)

This revelation, as has been said, was given on the second day of January, 1831. The next week, just seven days later, in another revelation the Lord said:

"If thou lovest me thou shalt serve me and keep all my commandments.

"And behold, thou wilt remember the poor, and consecrate of thy properties for their support . . ." (D&C 42:29-30.)

And then he added this great truth:

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; [Then he explained how the contributions were to be handled.] and they shall be laid before the bishop of my church and his counselors, . . ." (D&C 42:31.)

The next month, the Lord referred to this subject again. Evidently the brethren had been a little remiss. They hadn't moved fast enough.

"Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, . . ." (D&C 44:6.)

Four months later, the Lord called some of the brethren to go from Kirtland to Jackson County, Missouri. The Prophet went with them. They had to travel between 1,000 and 1,200 miles. They traveled part of the way on foot. The Prophet himself walked nearly the whole distance from St. Louis to Jackson County—some 300 miles. In the

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revelation instructing them to go, the Lord said:

"And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (D&C 52:40.)

I have often thought about this commandment. These men who were going out on that journey were poor men and they were new in the Church. But even under these circumstances the Lord told them that if they did not care for the poor they would not be His "disciples."

The Lord's way

As above cited, the Lord has told us how he intends us to take care of the poor. As I have already quoted, the scripture says that the means for taking care of the poor are to be put in the hands of the bishop. In the 104th section of the Doctrine and Covenants, the Lord tell us that we are to get the means by humbling the rich, and that we are to distribute them in such a manner as to exalt the poor.

"I, the Lord," he says, "stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine." (D&C 104:14.)

Everything that you have and I have and that every other person in this world has, we hold as stewards. All things belong to the Lord and he is telling us how he expects us to use them.

"And it is my purpose to provide for my saints," he continues, "for all things are mine.

"But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

"For the earth is full, and there is enough and to spare; . . ." (D&C 104: 15-17.)

We need not listen to the false doc-

trine that we must limit the population of this earth. The earth was made by the Lord and he made plenty for all. What we, his children, need is to follow his direction in using it.

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

Importance of principle

Here is another statement that is worthy of deep consideration by every member of this Church, and of the world:

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (D&C 104:18.)

Is there any question in your mind about the seriousness the Lord attaches to this principle of caring for the poor? From this scripture it is clear that the rich are to be made low, brought down in humility on an equal with the poor, by giving of their substance for the care of the poor. Today, the law of the Church concerning what we should give for the care of the poor includes tithing, fast offerings, and welfare production. In the early 1830s the Lord revealed and directed the Saints to live the United Order. This required every man to deed his property to the Church. The bishop in turn gave back to every man his inheritance so he could take care of himself and turn the surplus in to the Church. The Saints, however, could not live this law so they lost their heritage in Zion, Jackson County, Missouri. They were driven out. Thereafter the Lord substituted the great principle of tithing. Tithing is not a freewill contribution, brothers and sisters. Tithing is a law of God to this people. He says that those who will not abide the law of tithing shall not abide the day of his

coming. President Brigham Young impressed this fact on my mind—at least I was impressed when I read his statement:

“They say we cut people off the Church for not paying tithing; we never have yet, but they ought to be. God does not fellowship them.” (*Discourses of Brigham Young*, 1954 ed., p. 177.)

This is the way they used to preach tithing in the early days of the Church. I have an idea they were pretty well on target.

Later came the law of the fast. We have heard about that today. We ought to be honest in paying tithing and we ought to be liberal in contributing fast offerings for the care of the poor.

Welfare projects

Then there is welfare production. All over this Church we have production projects. Time was when, commissioned by the First Presidency, I travelled over the Church each year for fifteen or more years. My commission was to see that every ward in the Church had a welfare project or an interest in a project on which necessities of life could be produced.

Will you bishops and branch presidents who are here raise your hands? [A sea of hands were raised.] That is a pretty good showing. How many of you people have a welfare project? How many of you could—on your welfare project provide for your people for six months or a year if there was no transportation? I heard that question put to the people twenty-five years ago by President Clark. The time for which this Welfare Program was established has not yet come. It may be that some time in the future we will survive or starve on what we can produce ourselves. I want you to take this matter seriously. Every bishop in this Church, except in the newly established stakes in the world where we haven't yet gotten the Church fully organized, should have

an interest in a welfare project, a production project where you can produce things to eat and the other necessities of life upon which we can sustain our people. How many of you bishops know the number of your ward members who have in their storage enough to take them over a period of need when they could not get things from the grocery store? These are serious times, as every man with any vision at all knows. If you read the 45th section of the Doctrine and Covenants, you can read of the signs that will precede the coming of the Master. He is giving direction in this work which we must follow in order to be prepared. We must be independent of every other creature beneath the celestial kingdom.

Well, now I had better get back to my notes or I will not say just the things that I should. But I am serious about this. I have been inoculated with the Welfare Program for forty years. I heard it announced from this stand at its beginning.

Objective of program

We talked about how the rich are made low. They are made humble and submissive and obedient to the commandments of the Lord by giving of their means liberally—by giving to the bishop for the care of the poor. How do you exalt the poor as they receive? Well, there is only one way to do that and that is to make them self-sustaining. No man has self-respect when he is the recipient of a dole. If there is anything that he can do, he wants to do it. This program was set up not merely to feed and house and clothe people, it was set up to build people into self-respecting Latter-day Saints. The First Presidency said at that time,

“Our primary purpose [This they said back in 1936, referring to the Welfare Program.] was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished,

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and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Welfare Plan Handbook of Instructions, 1952.)

Exalting the poor

How the nations in the world have receded from that position. Get it for nothing if you can is widely accepted in the world, but in The Church of Jesus Christ the responsibility is upon every man, under God's mandate, to sustain himself and his family to the full extent of his capability. The accomplishment of this objective is the most pressing task that we have in our Welfare Program. Producing the necessities of life is simple and easy compared with distributing those necessities in such a manner as to exalt the poor. A major reason for establishing welfare production projects in the beginning of this program was to provide employment for those who were unemployed. We must emphasize and re-emphasize this aspect of our welfare work. Insofar as possible, welfare production projects should be so planned that they can in large measure be operated by those who will use the production thereof. Our buildings and our grounds, our cattle, all of our property can provide opportunity for people in need to work. Our objective, I repeat, is to build people and to meet that purpose for which the program was set up.

To provide for people who are able to work, without providing them the opportunity to work is a bad practice. On this matter I call your attention to these words of President Brigham Young.

"My experience has taught me," he says, "and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers." (*Discourses of Brigham Young*, 1954 ed., p. 274.)

And upon another occasion he said,

"To give to the idler is as wicked as anything else. Never give anything to the idler." (*Ibid.*, p. 275.)

That is the man who won't work when he has the opportunity.

I agree, however, with President Clark's statement,

"We are persuaded that our people are not idlers and have no desire to get something for nothing from any source; that, on the contrary, they not only wish for but welcome the opportunity to work for what they get."

No stone must be left unturned to find work for the unemployed to do in exchange for the relief granted to them. Every possible effort must be made to preserve the moral stamina of our people.

God bless you, I pray in Jesus' name. Amen.

President N. Eldon Tanner

Address given at the Welfare Services Meeting Saturday, April 6, 1974

We have been taught and reminded by the best informed and greatest authority in the Church today on Welfare Programs. Over twenty years ago President Romney taught me as a stake president how to perform and carry out the Welfare Program as it has been revealed and directed by the Presidency of the Church.

It is always a great privilege and most encouraging to stand before a body of leaders as we see here this morning. I asked President Kimball if he had any idea how many new bishops and stake presidents we had here this morning. He said, "You might let me know." Would you please stand, all the bishops and stake presidents that have been appointed since October of last year, please stand. Thank you very much, you are the ones who have been taught. All of those who have been reminded, will you stand, please. Thank you very much. I was going to ask those who haven't been taught or reminded to stand.

Need for the Welfare Program

I am always impressed, however, with the number of leaders who are willing to accept responsibility and then set about to learn their duties and perform them. Experiences during the last year have emphasized the importance of the Welfare Program probably more than at any other time. The strikes, the shortages, the sickness, the death of breadwinners, the layoffs, price increases, and the storms that we have just experienced, all point up the great need for preparation. The Lord has shown us the way which, if followed, will prepare us for emergencies and conditions which have been prophesied and which must come. As we keep that in mind, the thirty-six to forty years of the application of this program, if we

follow it the way we should, it will help us meet these great crises. The Lord has said that all we need to do is: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (Doc. & Cov. 107:99-100.)

Accountability in financial affairs

This morning I have a special assignment to speak to you about a matter that needs very, very careful attention and emphasizes to us a very heavy and exacting responsibility which has been placed upon us by the government, under the tax laws. What I am about to say cannot be overemphasized. The Church is now in a new era regarding its accountability in financial affairs. Until recently we were free to adopt accounting practices and methods to serve our own purposes and to set our own time schedules. Now the federal government and several states have enacted legislation taxing certain incomes of exempt organizations, including the churches. We are now no longer free to pursue our own previous accounting practices. I hope that registers. The method of accounting and the need for classifying and preserving accounting data, exactness in the use of accounting periods, and the content of the information required to be reported in the tax returns are now a matter of strict statutory control. There are severe penalties for failure to meet these requirements. In order to help us meet the requirements of the government on these and other financial matters, we have set up what we call a Finance Committee, headed by Brother Wilford Edling, an

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expert in this field, and made up of men who understand these principles and are prepared to help in every way possible.

Exacting demands

Again I must emphasize the demands are exacting. In order to meet our responsibilities, the Church headquarters must obtain a great deal of detailed information relating to each and every fund-raising project or operation conducted by any organization controlled by the Church, including stakes, wards, quorums, or any fund-raising activities over which the Church has some measure of control or is the beneficiary of the earnings. This does not mean that all activities of this kind are subject to tax, but it is most important that the Church headquarters has the complete information on all these activities, that accurate records be kept, that complete and accurate reports be made punctually when required, and that they contain all the information asked for. In order to get this information and to give the necessary direction to the different wards and branches and stakes and missions, it is necessary for our central committee to get this information and classify it.

Therefore specific requests have been made for complete information relating to the fundraising operations from stake presidents, especially in California. Annual financial reports have been requested from all welfare units in the United States.

Requests also have been made of bishops, stake presidents and mission presidents for certain other information, including the federal identification number. If any of you are not acquainted with the federal identification number, be sure you become acquainted.

Urgency of request

The response to all these requests has been most disappointing. I feel this

is because of a lack of understanding of just what is required and how important it is. Again, I cannot overemphasize the importance of getting this information to headquarters as requested. Response to all these requests has been, as I have said, disappointing. Failure on the part of any of the units to make this information available could result in serious legal implications. In order to meet these requirements, there will be need for considerable communication of these matters between the personnel at Church headquarters and the priesthood leaders throughout the Church. The Church headquarters must obtain the necessary information promptly if it is to meet its tax reporting obligations. Again, let me emphasize this. I have used that word a good many times. Let me emphasize the importance of submitting the requested information on a timely, business-like basis, and this will make it possible for you to analyze more clearly and understand more fully just where you stand in your own Welfare Program. If we do not do this, tax problems may become insurmountable. It would not be right or proper for me to go into details at this time, but I am sure the priesthood leaders now understanding this throughout the Church will respond as requested.

We realize and appreciate the heavy responsibility placed on the leadership and particularly the stake presidencies and bishoprics, but we find it necessary for each of you to give this record keeping and reporting high priority in your administration. The gravity of the situation is such that we have required the chairman of the Finance Committee to telephone all of the stake presidents in California who have not responded so that these reports of fund-raising projects will become available, all of whom have agreed to get this information into the Church headquarters as soon as possible.

I am sorry to report that of over 6,000 requests that have been made for the leaders to send in their federal

identification numbers, less than half have been received at the present time. This information must be obtained by one means or another. We do ask you to cooperate to the very fullest. If everyone cooperates fully, we feel sure that we will be able to meet the requirements, as onerous as they are; but it must be accomplished before the deadline set by the government. Do respond and cooperate fully.

I have hesitated to speak as emphatically as I have, but it was neces-

sary. If you are having problems and lack understanding of just what is required, kindly contact Brother Wilford Edling here at headquarters and he will give you what assistance you need.

Now this is the Church of Jesus Christ of Latter-day Saints. He is at the head. May we all learn our duty and act in all diligence in the office in which we have been called and appointed and may His blessings attend us, I humbly pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Address given at the Welfare Services Meeting Saturday, April 6, 1974

Brethren, it is wonderful to be with you here this morning in this important work. I hope you made notes of what President Tanner has just said. I hope you have made notes of everything you heard President Romney say.

I was much impressed with what Sister Spafford told us and the film that we saw. One of the things that impressed me was the compassionate service of the sisters, the young sisters and the older sisters, who would go into the homes of those who were distressed and give them succor.

We have had many calamities in this past period. It seems that every day or two there is an earthquake or a flood or a tornado or distress that brings trouble to many people. I am grateful to see that our people and our leaders are beginning to catch the vision of their self-help.

A lesson in welfare

Let me say that as a stake president long ago, we had a flood in the Duncan Valley in Arizona. As soon as we overcame the excitement of the first report of it, my counselors and I formulated a

telegram and sent it to Salt Lake City and said, "Please send us \$10,000 by return mail." I found that I was learning about welfare programs when no \$10,000 came. When President Lee, President Romney and President Moyle came down and took me back in my little office in my business place we sat down around the table and they said, "This isn't a program of 'give me.' This is a program of 'self-help.'" And so we learned much from those brethren.

The other stakes in Arizona over the weekend gathered many hundreds of dollars and the presidents of those stakes came rushing in and I remember Lorenzo Wright of the Maricopa Stake in Mesa pulling out of his pocket checks, and bills, and cash, and that was all given to us. After we got in gear and saw that the problem was ours and that we had plenty of people who hadn't been distressed and plenty of people who had the means, we went to work. My office was on Main Street and every day I would see passing my office truckloads of hay and wire and posts going up to Duncan because the flood had washed out the valley fences, barns,

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and haystacks. It had torn down all the fences, and had left hills where there were hollows and vice versa. Then we got the county to let us use some of their big equipment and it wasn't so very long until the land was leveled; the fences were built; the clothes had been cleaned that were hanging in the closets and covered with mud; and we had helped ourselves; and we had relieved the problems that had brought distress to so many people.

Self-help

Now it would have been an easy thing, I think, for the Brethren to have sent us that \$10,000 and it wouldn't have been too hard to sit in my office and distribute it; but what a lot of good came to us as we had hundreds of men go to Duncan and build fences and haul the hay and level the ground and do all the things that needed doing. That is self-help.

Only a few days ago we received a telegram from a remote part of the Church where they asked again for a lump sum of money to take care of the needs of the people. And of course our program is self-help. There are always plenty of people who have been distressed that can stretch a little and can take care of the work.

Now I think the time is coming when there will be more distresses, when there may be more tornadoes and more floods, as we had up in the Portland area, more earthquakes as we had down in California, and elsewhere. I think they will be increasing probably as we come nearer to the end, and so we must be prepared for this.

Fast offerings

Another thing, which has already been mentioned, is that of being more generous with our fast offerings. We do not have projects in all the world, as we are expanding so rapidly in the overseas areas. We haven't established

farms and other projects there as we have here, but there is no reason why the latest organized branch cannot take care of itself in large measure if we pay our fast offerings. Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous.

I don't know if you receive them, but every week, every mail, I receive two or three or a dozen applications for charity, from all over the world saying: "Please send us money to help these poor people that are starving and homeless." Now then our work should go to our own people first, of course, and I have recently made up my mind. I just throw them into a pile and think, "Well, there is another \$5.00 that could go to the fast offerings." I think we should be very generous and give, instead of the amount we saved by our two meals of fasting, perhaps much, much more—ten times more where we are in a position to do it. I know there are some who couldn't.

Providing for ourselves

Something was said about gardens and about trees. I should say that in our little yard Sister Kimball is our farmer, and she nearly feeds us through the year from that little yard in the back. We have carrots, and we have apricots, and we have applesauce, and we have other things that help. Then she plants beans along the grillwork of our back porch, down among the roses, and they climb up over all this grillwork. I joke with her a lot of times about having done that so she can sit in her rocking chair and pick the beans, but we just almost live on beans and it is good food, very good food. The little gardens and the few trees are very valuable. I remember when the sisters used to say, "Well, but we could buy it at the store a lot cheaper than we can put it up."

But that isn't quite the answer, is it, Sister Spafford? Because there will come a time when there isn't a store. I remember long years ago that I asked a very prominent grocer who had a chain of grocery stores, "How long would your supply of groceries last if you did not have trucks to bring in new supplies?" And he said, "Maybe we could stretch it out two weeks from our storehouses and from our supplies." People could get awfully hungry after two weeks were over.

Advice to bishops

There are so many things we should talk about in this great work. I would like to just say, "Bishops, don't let yourselves be imposed upon." President Romney mentioned one area. I mention another. I have talked to numerous people in these last years, many of whom have said, "My bishop is stingy. He will hardly give me anything." Now,

brethren, we must not have waste. These people, if they are in need, should earn, as it has been talked about. That is a little harder work for you, bishops, but that is your job. It isn't an easy job. We knew that when we called you, but it is your job to give them what they actually need. Let them use such abilities as they have and time and effort to pay for it, if they can, in labor or otherwise. Don't let this precious Welfare Program come to waste, but be generous in the sense of what they need.

Now may the Lord bless you. It is wonderful to be with you here this morning and see your great interest. I want to tell you, brethren, how we love you. We are so proud of you and every week when we pass upon new bishops, we just think there is another great man receiving his great opportunity, perhaps the greatest of his life.

God bless you. We pray for you and we ask his blessing upon you always, in the name of Jesus Christ. Amen.

Salt Lake Tabernacle Choir and Organ Broadcast

9:30 to 10:00 a.m. Sunday, April 7, 1974

The following broadcast, written and announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. on Sunday, April 7, 1974, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas:

(Organ begins playing "As the Dew" on signal at 9:28. At 9:30 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

Announcer: Once more we welcome you within these walls with Music and

the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

The Choir turns first to a worshipful song by Everett Titcomb, with the words of W. Walsham How: "Jesus! Name of wondrous love! Name all other names above! Unto which must ev'ry knee Bow in deep humility."

(Choir: "Jesus! Name of Wondrous Love"—Titcomb)

Announcer: "Thy glory dawns, Jeru-

salem, awake thy bells to ring! Swift fashion thee a crown of gold, . . . make ready for the King!" These words by John J. Momen are sung by the Tabernacle Choir to the music of David Williams: "Thy Saviour Comes, Jerusalem."

(Choir: "Thy Saviour Comes, Jerusalem"—Williams)

Announcer: Alexander Schreiner now recalls from Temple Square the quiet, descriptive phrases of the "Woodland Flute Call" by Fannie C. Dillon.

(Organ: "Woodland Flute Call"—Dillon)

Announcer: The Tabernacle Choir continues with the music of John B. Dykes: "Jesus, the very thought of thee With sweetness fills my breast; But sweeter far thy face to see And in thy presence rest."

(Choir: "Jesus, the Very Thought of Thee"—Dykes)

The Spoken Word

"I Know That My Redeemer Lives"

By J. Spencer Kinard

More meaning and happiness has been given to mankind through the life of Jesus Christ than by any other individual. He showed us the way to salvation and exaltation. He gave us life everlasting, and He taught us, through both word and deed, the requirements for peace and happiness. Indeed, we owe much to the Master, and one of the best ways we can repay Him is to develop a firm faith in what He taught. Those who do believe and follow His teachings have what many call a testimony—a deep and abiding conviction of the divinity of the Savior.

A testimony is like a cornerstone.

It gives strength and meaning to life. It tells us—and those around us—where we stand. It gives us a solid base upon which to build a more satisfying life. A man without a knowledge and testimony of God is a wanderer. His spirit is not rooted in the solid soil of understanding, and his potential for meaningful growth is limited. We all need that foundation which a testimony gives, that rock of knowledge upon which faith and self-confidence can build.

Such a conviction does not begin with a perfect, absolute knowledge. Were it so there would be little need for faith, and God's plan of salvation would have little meaning. A true belief or testimony of what is meaningful comes to both the mind and the heart. It is a spiritual and intellectual experience available to all who will allow it to happen.

A wise physician counsels young people who may doubt the need or even the possibility of acquiring a testimony of God: Experiment with it, he advises, for two months, six months or a year. Attend church meetings, give up any bad habits you may have, try to associate with people who have high moral values, let your religious leaders know you want to be involved, and don't forget to pray. Live sincerely, and with all your heart, strive to find the truth. Then the Lord, by the Holy Spirit, will give you a testimony. It's that simple—not easy, mind you, but simple.¹

And it is good advice for us all. A testimony of the Lord *can* be acquired and it *can* also be lost. And so the need for us to heed the wisdom of the Lord. If we will but do as He instructs, we too will be able to testify along with countless others, "I know that my Redeemer lives."

(Choir: WITHOUT ANNOUNCEMENT "I Know That My Redeemer Lives"—Edwards)

¹Drs. W. Dean Belnap and Glen C. Griffin, *About Life and Love*

Announcer: We have heard the words of Samuel Medley sung by the Tabernacle Choir: "I Know That My Redeemer Lives."

And now with the words of Isaac Watts, we hear the Choir sing from an arrangement by Alice Parker: "Sing to the Lord, ye heavenly hosts, And thou, O earth adore."

(Choir: "Sing To the Lord" —Parker)

Announcer: From Handel's *Messiah*, Richard Condie and the Tabernacle Choir sing the reassuring words from Isaiah: "Surely He hath borne our griefs, and carried our sorrows."

(Choir: "Surely He Hath Borne Our Griefs" —Handel)

Announcer: Alexander Schreiner turns now to a sacred, moving hymn by Melchior Teschner: "The people of the Hebrews With Palms before Thee went; Our praise and prayer and anthems Before Thee, we present. . . . To Thee, Redeemer, King."

(Organ: "Jesus Christ the Lord" —Teschner)

Announcer: "And when from death

Thou wakest me, In bliss untold mine eyes shall see, O Son of God, Thy glorious face, My Saviour and My Fount of Grace." From the *St. John Passion* by Bach, the Tabernacle Choir sings: "Lord Jesus, Thy Dear Angel Send."

(Choir: "Lord Jesus, Thy Dear Angel Send" —Bach)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand three hundred twenty-ninth performance continuing the 45th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with Station KSL in Salt Lake City, Utah.

Richard Condie conducted the Tabernacle Choir, Alexander Schreiner was at the organ. The Spoken Word by Spencer Kinard.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the choral numbers for the Friday morning, Saturday morning, Sunday morning and Sunday afternoon sessions of the conference, with Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The Brigham Young University Priesthood Choir, under the direction of Ralph Woodward, sang at the Friday afternoon session.

The choral music for the Saturday

afternoon session was provided by the Combined Primary Children's Chorus of the Granger, Hunter, and Taylorsville Regions, with Sister Patricia Maughan conducting.

At the General Priesthood Meeting on Saturday evening the Mormon Youth Men's Choir furnished the music, directed by Jay E. Welch and Had Gunderson.

Prelude, postlude and interlude music, and accompaniments on the

Tabernacle organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick and Roy M. Darley, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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